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VI

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ABHISAMAYĀLAṄKĀRA

INTRODUCTION AND TRANSLATION
FROM ORIGINA TEXT
WITH SANSKRIT-TIBETAN INDEX

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TABLE OF CONTENTS

PREFACE . . . . *Page* 1

TREATISE ON RE-UNION WITH THE ABSOLUTE

INTRODUCTORY SURVEY 4

Introductory verses. I vv. 1-2 4

General Survey. I vv. 3-17 4

I. THE KNOWLEDGE OF ALL MODES

1. THE VARIETIES OF THE THOUGHT OF ENLIGHTENMENT. 18-20 9
2. INSTRUCTIONS. 21-22 10
   2, 3 c *The Samgha.* 23-24 11
3. THE FOUR AIDS TO PENETRATION. 25-36 13
4. THE LINEAGE. 37-39 18
5. THE OBJECTIVE SUPPORTS. 40-41 18
6. THE PROGRAM. 42 19
   (7.-10. *The progress*)
7. PUTTING ON THE ARMOUR. 43 19
8. SETTING OUT. 44-45 20
9. THE EQUIPMENT. 46-47 21
   9, 16 *The ten stages.* 48-70 22
   9, 17 *The equipment with antidotes.* 71 28
10. GOING-FORTH. 72-73 29

II. THE KNOWLEDGE OF THE PATHS

1. THE LIMBS OF THE KNOWLEDGE OF THE PATHS. II v. 1 31
   (*II A. The path of the Disciples*)
2. THE KNOWLEDGE OF THE PATHS WHICH CONSISTS IN THE COGNITION OF THE PATH OF THE DISCIPLES . . 31
   1. *The aspects of the four truths.* 2 31
   2. *The aids to penetration.* 3-5 32
   (*II B. The path of the Pratyekabuddhas*)
3. THE KNOWLEDGE OF THE PATHS WHICH CONSISTS IN THE COGNITION OF THE PATH OF THE PRATYEKABUDDHAS. 6-7 33

1. *Its threefold distinctiveness.* 8 . . . . *Page* 33
2. *The aids to penetration.* 9-10 34
(*II C. The path of the Bodhisattvas*)
(*II Ca. The path of vision*)
4. THE PATH OF VISION, AND THE GREAT ADVANTAGE. 11-16 34
(*II Cb. The path of development*)
5. WHAT THE PATH OF DEVELOPMENT DOES. v. 17. . . 37
6. RESOLUTE FAITH. 18-19 37
7. PRAISE, EULOGY AND GLORIFICATION. 20 39
8. THE ATTENTION TO TURNING OVER. 21-23 39
9. ATTENTION TO REJOICING. 24 40
10. THE MARK OF CONSUMMATION. 25 41
11. ABSOLUTE PURITY. 26-31
1. *The causes of firm belief in the Dharma* 41
2. *The causes of falling away from the Dharma*. . . 42
3. *The general character of absolute purity* 42
4. *The different forms of absolute purity* 42
5. *The varieties of absolute purity, when viewed as a process* 42

III. ALL-KNOWLEDGE
1.-2. UNESTABLISHED IN EITHER BECOMING OR QUIETUDE. v. 1 44
3.-4. FARNESS AND NEARNESS OF PERFECT WISDOM. v. 2 44
5. POINTS TO BE SHUNNED. 3 44
6. ANTIDOTES. 4-7 44
7. ENDEAVOURS. 8-10 *b* 45
8. THE SAMENESS OF THE ENDEAVOURS. 10 *c d*. . . . 46
9. THE PATH OF VISION. 11-15. 47
I.-III. A BRIEF RESUME. v. 16 48

IV. THE FULL UNDERSTANDING OF ALL MODES
1. ASPECTS. vv. 1-5
1. *27 aspects relating to hinayanistic all-knowledge* 49
2. *36 aspects relating to the knowledge of the paths*. . 49
3. *110 aspects relating to the knowledge of all modes*. 49

2. THE ENDEAVOURS. vv. 6-11
A. The persons who are suitable to make the endeavours . . . . *Page* 50
B. The methods of training 50
3. THE QUALITIES. 12 *a b* 52
4. FAULTS. 12 *c d*. 54
5. MARKS. 13-31 57
1. *The marks of cognition*
1*a*. *As regards all-knowledge* 57
1*b*. *As regards the knowledge of the paths* 58
1*c*. *As regards the knowledge of all modes* 58
2. *The distinctive marks* 60
3. *The marks of activity* 61
4. *The marks of own-being* 62
6. THE AIDS TO EMANCIPATION. 32-34 64
6*a*. *The Aids to emancipation in general* 64
6*b*. *A fivefold division of the Aids to emancipation* . 64
6*c*. *Three degrees of strength of the Aids to emancipation* 65
7. THE AIDS TO PENETRATION. 35-37. 65
8. THE HOST OF IRREVERSIBLE BODHISATTVAS. 38-59. 66
1. *The marks of irreversibility on the level of the Aids to penetration* 66
2. *The marks of irreversibility of one who stands on the path of vision* 68
3. *The marks of irreversibility of one who stands on the path of development* 70
A. The depth of the path of development 70
B. The distinctive features of the path of development 70
C. Nine degrees of the path of development 71
D. The mark of enlightenment. 71
E. The eightfold depth of the path of development . 71
9. THE SAMENESS OF BECOMING AND QUIETUDE. v. 60 74
10. THE UTMOST PURITY OF THE BUDDHA-FIELD. 61 . 75
11. THE SKILL IN MEANS. 62-63 75

V. THE FULL UNDERSTANDING AT ITS SUMMIT
1. Its characteristics. v. 1 . . . . *Page* 77
2. Their growth. 2 78
3. Firm position. 3 80
4. Complete stabilisation of thought. 4. 80
5. The path of vision
5*a*. *The two discriminations of the object.* 5 81
5*b*. *The two discriminations of the subject.* 6-7 . . . 81
5*c*. *The first false discrimination of the object.* 8-9 . 81
5*d*. *The second false discrimination of the object.* 10-12. 82
5*e*. *The first false discrimination of the subject.* 13-14 83
5*f*. *The second false discrimination of the subject.* 15-16 84
5*g*. *Three reasons for the attainment of full enlightenment.* 17. 85
5*h*. *The great enlightenment.* 18 *a, b* 85
5*i*. *The cognitions of extinction and of non-production.* 18 *c*-21 85
5*k*. *The accomplishment of the development of the six perfections.* v. 22 86
5*l*. *Conditioned co-production.* v. 23. 86
6. The path ot development
6*a*. *The crowning assault.* 24-25 86
6*b*. *The first discrimination of the object.* 26, 27 *a b* . 87
6*c*. *The second discrimination of the object.* 27 *c d*-29 87
6*d*. *The first discrimination of the subject.* 30-31 . . 88
6*e*. *The second discrimination of the subject.* 32-34 . 89
6*f*. *The achievement of a virtuous condition.* 35-36 . 90
7. The unimpeded concentration. 37-39 *c* 91
8. The 16 Errors. 39 *d*-42 92
VI. GRADUAL RE-UNION. v. 1 93
VII. THE SINGLE-INSTANTANEOUS RE-UNION
1. With regard to all dharmas without outflows and without karma-result. vv. 1-2 94
2. With regard to all dharmas without outflows,

which are stable in the true nature of their karmaresult. v. 3 . . . . *Page* 94
3. The single-instantaneous re-union which sees all dharmas as devoid of marks. v. 4 94
4. The single-instantaneous re-union which sees the mark of non-duality in all dharmas. v. 5 . . 95
VIII. THE DHARMA BODY
1. The substantial body. v. 1 96
2. The Dharma-body. vv. 2-11 96
3. The Enjoyment-body. vv. 12-32 98
4. The Transformation-body. v. 33 102
(5). The functions of the Dharma-body. vv. 34-40 102
IX. SUMMARY. vv. 1-2 106
VOCABULARY 107
TIBETAN–SANSKRIT INDEX. 179

PREFACE

The *Abhisamaya-ālaṅkāra nāma prajñāpāramitopadeśa-śāstra* (abbreviated as *AA*) consists of 273 memorial verses. The sanskrit text has been printed three times, by Stcherbatsky and Obermiller [1], by G. Tucci [2] and by U. Wogihara [3]. My translation has been made from Wogihara's text, which seemed to require correction in two places only [4], although I have on occasions altered his numbering of the items. The Tibetan translation has been invaluable throughout, and I have studied it in the edition of the Bibliotheca Buddhica.

A translation of the text by itself would be quite unintelligible. I have therefore added in brackets the necessary explanations. They are derived from two sources:

1. The *Prajñāpāramitā-sūtra* itself. Here we have for our guidance the recast version of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā* (abbreviated as *P*), which superimposes the framework of the *AA* on the text of the Sutra, and adds, after each section, the appropriate heading from the *AA*. Only the first abhisamaya of this text has so far been printed [5], and for the remainder I

[1] Bibliotheca Buddhica, 23, Leningrad 1929.

[2] In his edition of the *Abhisamayālaṅkārālokā*, Baroda 1932, *GOS* (abbreviated *T*).

[3] In his edition of the *Abhisamayālaṅkārālokā*, Tokyo 1932-5 (abbreviated as *H*).

[4] I. e. at I 12, śaiksho for 'śaiksho, because of *H* 728, 17; IV, 47 parijayaḥ for parikshayaḥ, with *A* xvii 332. Vyavasana at II 26 is a misprint for vyasana.

[5] Ed. N. Dutt, 1934.

have relied on the Cambridge manuscript *Add* 1628. In addition I have generally worked out the correspondence of *P* with the chapters and pages of the *Ashṭasāhasrikā* (= *A*)[1], and with the chapters of the *Satasāhasrikā* (= *S*)[2] and of the *Ashṭādaśasāhasrikā* (= *Ad*)[3].

2. The commentary of Haribhadra, the *Abhisamayālaṅkāra–āloka*[4], which, among other things, paraphrases the entire text of the *Abhisamayālaṅkāra*. The interpretation of this commentary is, again, greatly assisted by the analysis which E. Obermiller[5] has given of it, and which owes a great deal to the Tibetan commentators.

Vimuktisena's *Abhisamayālaṅkāravyākhyā* is a source of some importance which I have not been able to consult. The sanskrit manuscript is in the possession of Prof. Tucci, and an edition is expected in the near future. This vyākhyā or vṛtti is a commentary on both *P* and *AA*, side by side, and it is chiefly concerned with showing, point by point, the correspondence which exists between the divisions and verses of *AA* and the text of *P*. The verses of *AA* are usually explained, and so are difficult words occurring in the quotations from *P*.

Except for the additions in brackets, my translation is in general quite literal. Only in two cases have I departed from strict literalness. (1) The verses very often indicate a whole sequence of of items by –ādi. I have

1) Ed. R. Mitra, Calcutta 1888. Bibliotheca Indica.

2) Ed. P. Ghosha, Calcutta 1902-13, Bibliotheca Indica. And the Cambridge manuscripts *Add* 1630, 1627, 1632.

3) Tibetan only. 3 volumes.

4) For editions see notes 2) and 3).

5) Analysis of the *Abhisamayālaṅkārā*. I, 1933, II, 1936, III, 1943, up to *AA* IV, 5, 3.

sometimes rendered this as 'etc.', but in other cases I have given in brackets the factors referred to, and rūpa–ādi I have translated as 'the skandhas'. (2) Sometimes the exigencies of the metre have led to the choice of unusual terms, like khaḍga regularly for pratyekabuddha, dṛiṅ–mārga or dṛik–patha for darśana–mārga, etc. I have not regarded it as my task to reproduce these peculiarities, and I have, for instance, translated khaḍga as 'Pratyekabuddha', and not as 'rhinoceros'.

The headings which I have given in front of each section do not form part of the text of the *Abhisamayālaṅkāra*. They are supplied from the revised version of the *Pañcaviṃśatisāhasrikā*, and in a few cases from Haribhadra's commentary.

Abbreviations.

A = *Aṣṭasāhasrikā*
AA = *Abhisamayālaṅkāra*
AAA = *Abhisamayālaṅkārālokā*
Ad = *Aṣṭādaśasāhasrikā*
H = Wogihara's edition of Haribhadra's *AAA*
P = *Pañcaviṃśatisāhasrikā prajñāpāramitā abhisamayālaṅkārānusareṇa saṃśodhitā*
S = *Śatasāhasrikā*
T = Tucci's edition of *AA*

TREATISE ON RE-UNION WITH THE ABSOLUTE

INTRODUCTORY SURVEY.

Introductory Verses. vv. 1–2.

The purpose of my undertaking (in composing the present treatise) is to enable the wise to behold the way to the knowledge of all modes, demonstrated here (in the Prajñāpāramitā) by the Teacher, though others cannot experience it. And when they have in their memory arranged the sense of the Sutra, they will be able to make quick progress in the tenfold practice of the Dharma.

General Survey. vv. 3–17.

The perfection of wisdom has been proclaimed by way of eight topics

I. The knowledge of all modes,
II. The knowledge of the paths,
III. All-knowledge,
IV. The full understanding of all modes,
V. (The full understanding) which has reached the summit.
VI. The full understanding which is gradual,
VII. The single-instantaneous full understanding,
VIII. The Dharma-body.

These are the eight.

I. *The Sage's knowledge of all modes:*

1. The production of the thought of enlightenment.
2. Instructions.
3. The four Aids to Penetration.
4. The foundation (or source) of the progress, which in its own-being is the Dharma-element.

5. The objective supports.
6. The program.
7. The work of (putting on) the armour.
8. The (work of) setting out.
9. The equipment.
10. The going forth.

II. *The knowledge of the paths*, which belongs to the discerning Bodhisattvas:

1. (A preamble) beginning with the eclipsing (of the Gods), etc.
2. The path of the Disciples.
3. The path of the Pratyekabuddhas.
4. The (Bodhisattva's) path of vision, of great advantage, by qualities belonging to this and the other world.

(5.-10.) The (Bodhisattva's) Path of development, i.e.

5. What it does,
6. Resolute Faith,
7. Praise, eulogy, and glorification,

8.-9. The two supreme attentions of

8. Turning Over, and
9. Rejoicing.
10. Consummation.
11. Absolute Purity.

III. *All-knowledge* is considered (as follows):

1. From wisdom no stand in becoming,
2. from pity no stand in quietude;
3. through lack of (skill in) means distance (from the mother of the Tathagatas),
4. through (skill in) means no distance (from it),
5. The points to be shunned,
6. their antidotes,
7. The endeavours,

8. their sameness.
9. The path of vision of the Disciples, etc.

IV. *The full understanding of all modes:*
1. Aspects, with
2. Endeavours, and
3. Qualities.
4. Faults
5. Marks
6. Aids to emancipation
7. (Aids to) penetration
8. The host of irreversible (Bodhisattvas) who are still learning.
9. The sameness of becoming and quietude
10. The utmost purity of the field
11. Skill in means.

V. *The full understanding at its summit:*
1. The characteristic
2. Its growth
3. Firm position
4. Complete stabilisation.

(5.-6.) Of the fourfold discrimination the fourfold antidote, respectively
5. on the path of vision,
6. and that of development.
7. The unimpeded concentration
8. The errors.

VI. *The gradual full understanding* is thirteen-fold.

VII. *The single-instantaneous full understanding* is fourfold by way of mark.

VIII. (*The Dharmabody*):
1. The Substantial body

2. The Dharma-body, (5) with its activity,
3. The enjoyment-body,
4. The apparitional body,

so it has been proclaimed fourfold.

AA		*P*	*A*		*S*		*Ad*
I	1	17,22	i	3,17	i	55,17	2
	2	37,14		4,18		118,7	3-7
	3	119,11		5,11	iii	486,7	8-10
	4	160,15		17,21	vii	1209	11
	5	164,13		18,6		1257,15	11
	6	169,4		18,10		1263,9	11-12
	7	176,7		20,9		1302,20	13
	8	180,1		20,11		1313,19	13
	9	185,20		20,13		1342,16	14-18
	10	231,11-		24,5	xi	1530-	19-21
		269,6			xiii	f. 1-144	
II	1	f. 200*b*	ii	33	xiv	144*b*	22
	2	201*b*		34	xiv		22
	3	206*b*		38	xiv		22-24
	4	215*b*		43	xvi		25-26
	5	229*b*	iii	54	xviii	280*a*	27
	6	232*a*		57,5	xviii		27-51
	7	248*a*	v	102	xxii	324*a*	32
	8	258*a*	vi	135	xxiv	382*b*	33
	9	267*b*		161	xxiv		33
	10	270*a*	vii	170	xxv	410*a*-479	34
	11	273*b*		176,7	xxvi	1	35-36
III	1	283*a*	viii	189,18	xxvii		36
	2			189	xxvii		36
	3	283*b*		189	xxvii		36
	4			190	xxvii		36
	5			190	xxvii		36
	6			190	xxvii		36
	7	285*a*		193	xxviii		37
	8	290*b*		198	xxviii		37
	9	290*b*	ix	201	xxviii		37
IV	1	297*a*		204	xxix	293*a*	38
	2	301*b*	x	208	xxx	295*b*	39

AA		*P*	*A*		*S*		*Ad*
IV	3	310*a*		221	xxx		39
	4	315*a*	xi	232	xxxi	353*a*	40–41
	5	328*a*	xii	253	xxxii		42–48
	6	369*a*	xvi	312,1	xxxviii		48
	7	373*a*		321,6	xxxviii		48
	8	377*a*	xvii	323	xxxix	60*b*	49–51
	9	398*b*	xix	356	xlii	96*b*	52
	10	400*a*		361		97*b*	52–53
	11	406*a*	xx	370	xliv	103*b*	54
V	1	412*a*	xx	380,1	xlv	111*b*	55
	2	418*a*	xxii	401		120*b*	55–57
	3	428*b*	xxvi	434	xlviii	159*b*	58
	4	429*a*		435			58
	5	430*a*		436,9			58–62
	6	464*a*	xxviii	472	lii	208*a*	63
	7	479*b*		—	liv	300*a*	64
	8	482*b*		—		305*a* 3	64–70
VI		503*a*		—	lx	357*a* 5	70–71
VII		509*b*		—	lxi ?	370*b* 3	72
VIII	1	523*a*		—		—	—
	2	523*b*		—	lxii	414*b*	73
	3	531*a* 1?		—			73
	4	537*a* 9		—			73
	(5)	to:		—		to:	74–82
		549*a* 3			lxxii	607*a* 3	

I. THE KNOWLEDGE OF ALL MODES

I, 1. *The varieties of the thought of enlightenment.* vv. 18-20.

The thought of enlightenment is the desire for supreme enlightenment in pursuit of the welfare of others. It is expounded briefly and in detail, in harmony with the Sutras.

It is 22-fold, since it may be like

1. the earth, 2. gold, 3. the moon, 4. fire, 5. a treasury,

6. a jewel mine, 7. the ocean, 8. the thunderbolt, 9. a mountain, 10. a remedy,

11. a teacher, 12. the wishing jewel, 13. the sun, 14. a song, 15. a king.

16. a storehouse of jewelry, 17. a great road, 18. a coach (drawn by two horses), 19. a fountain, 20. a pleasant sound,

21. a river, and 22. a rain-cloud.

The Nidāna-chapter, *P* 4-17, *S* 4-55, is omitted in this analysis. *P* then continues:

I, 1, 1*a*. The thought of enlightenment, connected with the desire for full enlightenment, in general. *P* 17-18, *S* i 55

I, 1, 1*b*. The thought of enlightenment, connected with the desire for full enlightenment, in detail. *P* 18, *S* i 55.

I, 1, 1c. The thought of enlightenment, which has the welfare of others for its object, in general. *P* 18, *S* –.

I, 1, 1*d*. The thought of enlightenment which has the welfare of others for its object, in detail. *P* 18-19, *S* –.

I, 1, 1e. The 22 varieties of the thought of enlightenment. *P* 19 sq. *S* 56 sq.

These 22 varieties are superimposed on the text of the Sutra not without some violence. They are also found in Asanga's Mahāyānasūtrālaṅkāra IV 15-20, pp. 16-17, which refers to the Akshayamatisūtra as the source. Each variety is based on the predominance of some virtue, beginning with determination and earnest intention, and ending with the Dharma-body.

no.	*P*	*S*	no.	*P*	*S*	no.	*P*	*S*
1	19	—	9	22	68	17	29	93
2	19	—	10	22	68	18	29	94
3	19	56	11	22	69	19	31	100
4	21	66	12	23	70	20	31	102
5	21	68	13	23	72	21	32	106
6	22	68	14	24	78-81, 91-92	22	32	110
7	22	68	15	27	81-82			
8	22	68	16	28	82-90			

I, 2. *Instructions*. vv. 21-22.

The instructions are tenfold, and concern:

1. the progress,
2. the (four holy) truths,
3. the three jewels, i.e. the Buddha, (the Dharma, and the Samgha; see vv. 23-24)
4. the absence of attachment,
5. (persistent) indefatigability,
6. full acceptance of the (mahayanistic) path,
7. the five organs of vision (i.e. the fleshly eye, the heavenly eye, the wisdom eye, the dharma-eye, the Buddha-eye),
8. the virtues of the six superknowledges,
9. the path of vision, and
10. the path of development.

I, 2, 1. *P* 37. *S* 118,7
I, 2, 2. *P* 43,14. *S* 136,5

I, 2, 3. *a*) The Buddha. *P* 47, 9. *S* 141, 14. *b*) The Dharma. *P* 51,10. *S* 181,19. *c*) The Samgha. *P* 60,4. *S* 266,10.
I, 2, 4. *P* 73. *S* 281,5. – I, 2, 5. *P* 75. *S* 283,5. – I, 2, 6. *P* 76,4. *S* 286,2.
I, 2, 7. *P* 77. *S* 290.
I, 2, 8. *P* 83,7-91. *S* 301,11-308,20
(Interlude. *P* 91-98. *S* 308-324)
I, 2, 9. *P* 98,6. *S* ii 324,1. Divided into 16 moments, i.e.

no.	*P*	*S*	no.	*P*	*S*
	98,6	324,1	9	107,10	381,20
1	99,5	325,1	10	,12	,20
2	99,16	,10	11	108,1	382,9
3	102,5	335,6	12	109,16	399,5
4	105,1	371,20	13	113,8	455,13
5	,12	378,17	14	115,1	470,8
6	,16	,21	15	,4	,9
7	106,8	380,2	16	,8	,21
8	107,6	381,16			

I, 2, 10. *P* 115,10. *S* 470,22.

I, 2, 3*c*. *The Samgha*. vv. 23-24.

There are twenty (varieties of saints):

1. Those with dull (faculties),
2. those with keen faculties,
3. those who have attained faith,
4. those who have attained correct views,
5. those (who are reborn successively) in the families (of men),
6. those (who are reborn successively) in the families (of gods),
7. those with one single interval (of rebirth among the gods),

8. those who (attain) Nirvana in an intermediate state,

9. those who attain Nirvana as soon as they have been reborn (in the sphere of pure form),

10. with (great) effort,

11. without effort,

12. those who have gone to the Akanishtha gods (to win Nirvana there),

13.-15. (who again are of) three (kinds), i.e.

13. those who move along by leaps, (jumping straight from the lowest heaven of the form world to the highest, i.e. the Akanishtha heaven),

(14. the Half-precipitant, who jumps from the lowest to the highest heaven of form in two leaps,

15. those who, on their way through the heavens of form, have deceased in all stations),

16. those who have gone up to the highest sphere of phenomenal existence,

17. those who have forsaken the greed for (the world of) form,

18. those who are appeased in this very life,

19. those who have witnessed (cessation) with their body,

20. the Pratyekabuddha.

–	*P* 60.	The eight-lowest Bodhisattva (= Streamwinner).	*S* 266
1.	60.	The Bodhisattva-faithfollower.	*S* 267
2.	61.	The Bodhisattva as dharma-follower.	*S* 268
3.	61.	The candidate to the second and third fruit who is intent on faith.	*S* 267
4.	62.	The candidate etc. who has attained correct views.	*S* 268

–	62.	The Once-returner	*S* 270 9
–	63.	The Never-returner.	*S* 271,4-15

5. *P* 64. *S* 268,16. 6. *P* 64. *S* 269,6-270,9. 7. *P* 65. *S* 274,20. 8. *P* 65. *S* 271,20. 9. *P* 66. *S* 272,10. 10. *P* 66. cf. *S* 275,6-17. 11. *P* 66. *S* 272,5 ,15. 12. *P* 67. cf. *S* 275,17. 13. *P* 67. *S* –. 14. *P* 68. *S* –. 15. *P* 68. *S* 276,15. 16. *P* 69. *S* –. 17. *P* 69. *S* –. 18. *P* 69. *S* 279,10-280,20. 19. *P* 70. *S* 272,18-273, 18.

–	71.	The candidate to Arhatship. *S* 280,20.
20.	71.	*S* –.
–	71.	The fruits which can be obtained on the path of the Disciple and Pratyekabuddha. *S* 273,18.
–	71.	The establishment of others in the dharma one does not oneself attain. *S* 274.
–	71.	Elucidation of the community of irreversible Bodhisattvas. *S* 274,281.

I, 3. *The four Aids to Penetration.* vv. 25-36.

(vv. 25-26) The distinctive superiority of the Bodhisattva and the Protector (the Buddha) over the Disciples and Pratyekabuddhas with regard to the degrees of Heat, (Summits, Patience, and Highest mundane dharmas), distinguished as weak, medium and strong, results from

A. their objects (vv. 27-33),

B. their aspects (vv. 27-33),

C. their causality (which leads to the attainment of understanding in all the three vehicles), (v. 27)

D. the assistance (v. 36),

E. the connection which, taken in due order, they have with the four kinds of false discrimination (vv. 34-35).

(vv. 27-33). The Aids to penetration, weak, medium and strong:

(1. Heat)

a) Weak; I 3*a-e*). The object here are (the 16 modes of) impermanent, etc., which act as the substratum of the (four) truths. The special aspect (from which the Bodhisattva considers these 16 modes) lies in that he refrains from settling down (in the conviction that the modes refer to separate dharmas which actually exist), etc. The cause (here and throughout) is the winning of all the three vehicles.

b) Medium; I 3*f*). (The object here is) (the absence, in true reality) of the rise and fall of the skandhas. (The aspect is) the absence of an either discontinuous or continuous existent.

c) Strong; I 3*g*). (The object is the fact that the truths, seen as impermanent, etc., are mere) nominal concepts. (The aspect lies in that) they cannot be expressed in words.

(2. Summits)

a) Weak; I 3*h*). (The object here is) not to take one's stand on the skandhas, and the absence of own-being in them as a result of their having such an existence (which is empty of own-being). (The aspect lies in that one notes) a common state of own-being for both (the skandhas, and the emptiness of all dharmas), and therefore does not take one's stand on impermanent, etc.

b) Medium; I 3*i*). (The object is) the fact of their emptiness as the result of such an own-being, and a common state of own-being to them both (i.e. to the dharmas and their emptiness). (The aspect is) the non-appropriation of dharmas.

c) Strong; I 3*k*). (The object is) that, in consequence of that, one does not look about for signs. (The aspect is) the investigation by wisdom in the absence of the apprehension of anything.

(3. Patience)

a) Weak; I 3*l*). (The object here is) the absence of own-being in the skandhas; (the aspect lies in) that they have non-existence for own-being.

b) Medium; I 3*m*). (The object here is) the absence, in them, of birth and of going forth (from it); (the aspect lies in) the (perfect) purity (of body, speech, and mind).

c) Strong; I 3*n*). (The object here is) the absence of (the) signs (of all special and universal marks) in them (i.e. in all dharmas); (the aspect lies in that) no act of perceiving (separate dharmas takes place), because the signs are not sustained by them, and one has no belief in them.

(4. Highest mundane dharmas)

a) Weak; I 3*o*). (The object here are the skandhas of the Bodhisattva which are merged into) the meditative trance (which contemplates the non-genesis of the own-being of all dharmas). (The aspect lies in) its activity (which carries the Bodhisattva soon to enlightenment).

b) Medium; I 3*p*). (The object here are the skandhas of the Bodhisattva insofar as they are the cause of) his prediction (to Buddhahood). (The aspect is) the extinction of conceit (since he remains unaware of being in trance).

c) Strong; I 3*q*). (The object here is) the common state of own-being of the three (i.e. of the meditative trance,

the Bodhisattva and perfect wisdom). (The aspect is) the non-discrimination of the meditative trance (since all dharmas have ceased to exist for him).

(E. The four kinds of false discrimination) (vv. 34-35).

There are two kinds of imputation of an object, the one (I, 3*s*, corresponding to Heat) concerns (all) objective entities, the other (I 3*t*, corresponding to Summits) the antidotes (to unwholesome states). Each one is ninefold. The first (I 3*s*) is divided under the headings of 1. delusion (2. the skandhas, form, etc; 3. settling down in name and form; 4. attachment to the two extremes; 5. the non-cognition of defilement and purification; 6. the non-establishment in the holy path; 7. the basis; 8. the self, etc.; 9. purity in relation to production, etc.). The second (I 3*t*) (is divided) under the headings of 1. heap, (2. sense-fields, 3. the elements, 4. co-production, 5. emptiness, 6. the perfections, 7. the path of vision, 8. the path of development, 9. the path of the adepts).

The (imputation) of the subject is considered in two ways, (I 3*u*, corresponding to Patience) as referring to (the subject) as a substantial entity, and (I 3*v*, corresponding to Highest mundane dharmas) (as referring to the subject as) to a conceptual (or nominal) entity. The first (I 3*u*) concerns 1. (the idea of a) self as an independent reality, (2. the self as a unit, 3. the self as a cause, 4. the self as a spectator, etc.; the self as the receptacle 5. of the defilements, 6. of dispassion, 7. of the path of vision, 8. of the path of development, 9. the self as the foundation of the state of one who has attained his final goal). The second (I 3*v*) is based on 1. (the concept, or the nominal reality, of) the skandhas, (2. the sense-fields, 3. the elements, 4. conditioned co-production, 5. purification,

6. the path of vision, 7. the path of development, 8. the distinctive path, 9. the path of the adepts).

(D. Assistance) (v. 36).

(Three things) at all times give assistance:

1. (I 3*w*) the absence of despondency, etc., in thought,

2. (I 3*x*) (the good friend) who demonstrates the state of absence of own-being, etc.;

3. (I 3*x*) the renunciation of states hostile to that.

I 3*a*. Weak Heat with regard to the Truth of Ill. *P* 119,11. *S* iii 486,7.

I 3*b*. Weak Heat... Truth of Origination. *P* 119,19. *S* 488,7.

I 3*c*. Weak Heat... Truth of Stopping. *P* 120,4. *S* 488,13.

I 3*d*. Weak Heat... Truth of the Path. *P* 121,5. *S* 490,4.

I 3*e*. The distinctive causality for all degrees *P* 123,6. *S* 503,3.

I 3*f*. *P* 123,14. *S* [illegible] 504. – I 3*g*. *P* 126,22. *S* 549,22.

I 3*h*. *P* 128,3. *S* 553,3. – I 3*i*. *P* 133,9. *S* 613,19.

I 3*k*. *P* 135,14. *S* 641,22. – I 3*l*. *P* 136,13. *S* 652,11.

I 3*m*. *P* 137,19. *S* 675,4. – I 3*n*. *P* 138,18. *S* v 683.

I 3*o*. *P* 141,1. *S* 825,7. – I 3*p*. *P* 144,15. *S* 836,1.

I 3*q*. *P* 145,11. *S* 836,11.

I 3*r*. The connection with the discriminations in general. *P* 145,20. *S* 837,3.

I 3*s*. *P* 146,21. *S* 842,14. – I 3*t*. *P* 149,14. *S* –. – I 3*u*. *P* 150,3. *S* –.

I 3*v*. *P* 150,17. *S* vi 886.

I 3*w*. Skill in means, the first assistance. *P* 154,15. *S* 910,9.

I 3*x*. The good friend, the second assistance. *P* 156,3. *S* 937,1.

I, 4. *The Lineage*. vv. 37-39.

The lineage (or the subjective source, or substratum, of the activities of a Bodhisattva and of the properties of a Buddha) is so called as the source (of 13 factors, i.e.) of

1.-6. the six dharmas conducive to spiritual achievement, (i.e. the four Aids to Penetration, the path of vision, the path of development),

7. (the production of) the antidotes,

8. the forsaking (of detrimental states),

9. the state of being able to overlook the difference between those two (i.e. between antidotes and harmful states),

10. wisdom, together with pity,

11. (the virtues of a Bodhisattva) which are not shared with the Disciples,

12. the successive actions for the welfare of others,

13. the action of the cognition which works without any effort (for the weal of beings).

A distinction between the various lineages is not tenable, because the Dharma-element (or the Absolute) is undifferentiated. But it is because of the difference between the dharmas that are founded on it that their distintion is proclaimed.

P 160,15–164,19. *S* vii 1209–1257,14.

I, 5. *The objective supports*. vv. 40-41.

The objective supports (of a Bodhisattva's activity) are all-dharmas. They again are reckoned as

A) wholesome, (B. unwholesome, *C*. indeterminate); (the wholesome are subdivided into):

1. those belonging to the worldly path, 2. the supramundane. (The first are) dharmas with, (the second are) dharmas without outflows.

(The dharmas without outflows are again subdivided into) (2*a*) conditioned and (2*b*) unconditioned (dharmas), and (into 2*c*) dharmas shared also with the Disciples, and (2*d*) (dharmas) which are special to the Sage.

I 5. *P* 164,13-169. *S* 1257,15-1263.
a) The object in general. *b*) Worldly wholesome dharmas.
c) Worldly unwholesome dharmas.
d) Indeterminate dharmas. *e*) Worldly wholesome dharmas.
f) Supramundane dharmas. *g*) Dharmas with outflows.
h) Dharmas without outflows. *i*) Conditioned dharmas.
k) Unconditioned dharmas. *l*) Common dharmas.
m) Uncommon dharmas. *n*) The objective supports of progress.

I, 6. *The program*. v. 42.

The program of the Self-Existent should be known by three kinds of greatness, i.e.

1. the aspiration to raise all beings to the highest possible state,

2. the forsaking (of all false views),

3. the achievement (of the thought of all-knowledge which is quite pure and transcendant).

I 6, 1. *P* 169,4. *S* vii 1263,9. *A* i 18,10.
I 6, 2. *P* 172,6. *S* 1270,3. *A* i 18,14.
I 6, 3. *P* 172,22. *S* 1278,16. *A* i 19,6.

(I, 7-10. *The Progress*).

I, 7. *Putting on the armour*. v. 43.

The progress (which consists in putting on the) armour is experienced in six times six ways, when the six (per-

fections), giving, etc. are combined with each other one by one.

i. e. The perfection of giving of a Bodhisattva who practises the perfection of giving; the perfection of morality of a Bodhisattva who practices the perfection of giving; etc. for 36 possible combinations.

I 7*a*) The first sextad connected with the perfection of giving
b) The second sextad connected with the perfection of morality.
c) The third sextad connected with the perfection of patience.
d) The fourth sextad connected with the perfection of vigour.
e) The fifth sextad connected with the perfection of meditation.
f) The sixth sextad connected with the perfection of wisdom.
g) The perfection of wisdom developing into skill in means
h) The armour of the skill in means of a Bodhisattva who courses in the perfection of wisdom.
i) The résumé of the sextad of the armour.

I 7*a*.	*P* 176,7.	*S* vii 1302,20.	– I 7*b*.	*P* 177,6.	*S* 1304,6.
I 7*c*.	*P* 177,18.	*S* 1305,14.	– I 7*d*.	*P* 178,7	*S* 1306,18.
I 7*e*.	*P* 178,14.	*S* 1308,3.	– I 7*f*.	*P* 178,22.	*S* 1309,12.
I 7*g*.	*P* 179,8.	*S* 1311,3.	– I 7*h*.	*P* 179,12.	*S* 1311,8.
I 3*i*.	*P* 179,15.	*S* 1311,13.			

I, 8. *Setting out.* vv. 44-45.

The progress in setting out, which consists in ascending on the great vehicle should be known with reference to

1. the (entering on and emerging from the four) trances and the (four) formless (attainments),

2. (the six perfections of) giving, (morality, patience, vigour, meditation and wisdom),

3. the path (as defined by the wholesome practices),

4. (the four Unlimited, i.e.) friendliness, (compassion, sympathetic joy, and evenmindedness),

5. the absence of devotion to a basis (which marks his cognitions),

6. the threefold purity (by which one does not apprehend the object of each perfection, nor its subject, nor the perfection itself),

7. the program,

8. the six superknowledges,

9. the principle of the knowledge of all modes.

I 8,1.	*P* 180,1.	*S* vii 1313,19
I ,2	,18	1324,11
,3	181,13	1325,20
,4	,18	1326,17
,5	183,1	1328,1
,6	,18	1329,16
,7	184,5	1331,1
,8	,20	1340,1
,9	185,10	,11

I, 9. *The equipment.* vv. 46-47.

One should know that the progressive steps in the progress in equipment are as follows:

1. (compassionate) sympathy,

2.-7. the sextad of giving (and the other five perfections),

8. quietude,

9. together with insight,

10. the path which couples the two (i.e. insight and quietude),

11. the skill in means,

12. cognition (of the 20 kinds of emptiness),

13. merit (which results in 112 kinds of meditative trance),

14. the path (which consists of 21 practices),

13. the (43) dharanis,

16. the ten stages (see vv. 48-70),
17. the antidotes (see v. 71).

I 9,1	compassion	*P* 185,20.	*S* vii 1342,16
2	perfection of giving	*P* 187,1.	*S* 1353,4
3	perfection of morality	*P* 187,21.	*S* 1355,13
4	perfection of patience	*P* 188,8.	*S* 1357,11
5	perfection of vigour	*P* 189,1.	*S* 1358,7
6	perfection of meditation	*P* 189,10.	*S* 1359,5
7	perfection of wisdom.	*P* 189,23.	*S* 1360,3
I 9,8.		*P* 190,5.	*S* 1361,1
9		191,1	1374,19
10		192,12	1390,14 (Form, etc. is neither bound nor freed).
11		194,3	1405,7
12		195,10	1407
13		198,11.	*S* 1412. viii 1414
14		203,22	ix 1427
15		212,8	1450,16
16		214,6	x 1454
17		225,20	1473,19

I, 9,16. *The ten stages.* vv. 48-70.

1. (The Bodhisattva) seizes *the first stage* by means of ten preparations:

1. (he forms the) resolute intention (to win the knowledge of all modes);
2. he supplies (all beings) with beneficial things;
3. (he forms) an even attitude of mind towards (all) beings;
4. (he practises) renunciation (by giving to all beings without discrimination);
5. he tends the (good) friends (or preceptors);
6. he searches for objective support from the true Dharma;

7. always (in all his births) his mind is bent on leaving home;
8. he longs for the body of a Buddha;
9. he demonstrates the Dharma (to beings);
10. he is truthful in his speech. That is the tenth.

One should know that these are effective as preparations when one does not assume a basis with reference to the own-being (of these activities or their objects).

2. The *second stage* is marked by eight preparations):

1. (the perfect purity of) morality,
2. gratitude (and thankfulness for all the kindly actions he has ever experienced),
3. (the firm grounding in the power of) patience,
4. (the cultivation of) rejoicing,
5. (the manifestation of the) great compassion,
6. (an attitude of) respect (for one's instructors),
7. reverence for the instructors,
8. the vigorous pursuit of (the perfections), giving, etc.

3. On the *third stage* one stands in five dharmas, and the absence of conceit is the essential factor in each case. (The five dharmas are):

1. an insatiable desire to learn,
2. the disinterested gift of dharma (without expecting any reward),
3. the thorough purification of the Buddha-field (to which one dedicates all the merit one has acquired),
4. the indefatigability (with which one keeps on doing good to others) in the samsaric world,
5. a sense of shame and a dread of blame.

4. (On the *fourth stage* one should stand in ten dharmas, and not abandon them. They are):

1. living in a forest,
2. fewness of wishes,
3. contentment,
4. the cultivation of the austere penance of the ascetic practices,
5. the non-abandonment of moral training,
6. the loathing of sensuous qualities,
7. disgust (for the whole of the phenomenal world),
8. the complete renunciation of all that is his,
9. (an) uncowed (attitude of mind),
10. a disregard (for all things).

5. On the *fifth stage* he accomplishes the ten (requisites) by avoiding:

1. intimacy (with householders, and with monks and nuns),
2. jealousy about the families (of the faithful),
3. (all) places where one meets society,
4. exaltation of self and deprecation of others,
5. the ten paths of unwholesome action,
6. conceit,
7. arrogance,
8. perverted views,
9. doubt,
10. consent to the defilements.

6. He gains the *sixth stage* when

6*A*. he fulfills (6 dharmas, i.e. the perfections of)

1. giving,

2. morality,
3. patience,
4. vigour,
5. meditation,
6. wisdom;

6*B*. and when he gives up (another six dharmas, i.e.):

7. (he avoids all) longing for (the mental outlook of) the Disciples.
8. (he avoids all) longing for (the mental outlook of) the Pratyekabuddhas;
9. (he avoids all) inclination to worry;
10. he remains uncowed when he meets with a beggar,
11. does not become sad when he has renounced everything (he had),
12. does not reject those who ask him for something, although he (himself) is poor.

7*A*. He has arrived at the *seventh stage* when he has removed twenty blemishes. They are:

1. the seizing on a self,
2. (the seizing on) a being,
3. (the seizing on) a soul,
4. (the seizing on) a person,
5. (the seizing on) annihilationist views,
6. (the seizing on) eternalist views,
7. (the production of the notion of) a sign,
8. (the formation of the view of) a cause,
9. (settling down in) the (five) skandhas,
10. (settling down in) the (18) elements,
11. (settling down in) the (12) sense-fields,

12. establishing oneself in what belongs to the triple world,

13. attachement (to the triple world),

14. hanging on, in one's mind (to the triple world),

15.-17. settling down in views on the triple jewel,

18. (settling down in views on) morality,

19. contentions about emptiness,

20. (raising an) obstruction to that (i.e. to emptiness).

7 *B*. In addition there is (another) set of twenty (dharmas which should be fulfilled on the seventh stage. They are):

1.-3. the cognition of the three doors to deliverance (i.e. of 1. emptiness, 2. the signless, 3. the wishless).

4. the threefold purity,

5. (the great) compassion,

6. the absence of conceit (which is the fulfillment of friendliness),

7. the knowledge of the sameness of (all) dharmas,

8. (the penetration to) the one single principle (of all dharmas),

9. the cognition of non-production,

10. the patient acceptance of non-production,

11. (the habitual absence of all notions of duality which sees only) one single flow of dharmas,

12. the uprooting of (all) thought-construction,

13. the turning away from perception and (false) views,

14. (the turning away from the) defilements,

15. the pacification (through) quietude (together with) skill in insight,

16. a mind completely tamed,

17. a cognition which is nowhere obstructed,

18. (one sees) nowhere a ground for attachment (or affection),

19. (one acquires a personality) which impartially goes to any (Buddha-)field one wishes to go to,

20. and which everywhere exhibits its own body (as in the circle of the assembly).

8. (For the *eighth stage*) eight deeds are taught:

(*A*) 1. the cognition of the minds of all beings,

2. the playing with the superknowledges,

3. the creation of a lovely Buddha-field,

4. the tending (and honouring) of the Buddhas, and the contemplation of the Buddha(-body as it really is).

(*B*) 5. the cognition of the (higher and lower) faculties (of others),

6. the purification of the Buddha-field (by purifying the thoughts of all being),

7. the (perpetual) abiding in (the concentration on everything) as an illusion,

8. the grasping at a (new) becoming (or personality) at will.

9. (On the *ninth stage* twelve dharmas should be fulfilled. They are):

1. Resolves which are infinite (and always successful),

2. the knowledge of the speech of the gods (and of all other beings),

3. ready speech (or inspiration, which is inexhaustible) like a river,

4. the supreme descent into the womb,

5. the accomplishment of (being born in a good) family,

6. (the accomplishment of) birth (in a Kshatriya or Brahmin family),

7. (the accomplishment of being born in) the clan (from which all the Buddhas of the past have come),

8. (the accomplishment of) a retinue (of Bodhisattvas),

9. (the accomplishment of) the manner of birth (so that, even when just born, the Bodhisattva irradiates all world systems with his splendour, and shakes them all in six ways),

10. (the accomplishment of) leaving home (together with many other beings),

11. the accomplishment of (the miraculous harmony) of the Bodhitree,

12. the fulfillment of (all) the qualities.

10. (*The tenth stage*)

When he has passed beyond the nine stages, that cognition by which he is established on the Buddha-stage, should be known as the tenth stage of a Bodhisattva.

I, 9,17. *The equipment with antidotes.* v. 71.

The antidotes should be known as eightfold, with reference to the path of vision and to the path of repeated meditational practice, and (they serve) the purpose of appeasing the eight discriminations of object and subject.

I 9,17. The equipment with antidotes.
I 9,17*a*. Antidote to the first discrimination of the object on the path of vision. *P* 225,20. *S* x 1473,19.

I 9,17*b*. Antidotes to the second... object... *P* 227,4. *S* 1480,12.
I 9,17*c*. Antidote to the first... subject... *P* 227,21. *S* 1487,21.
I 9,17*d*. Antidote to the second... subject... *P* 228,8. *S* 1489,18.
I 9,17*e*. Antidote to the first discrimination of the object on the path development. *P* 228,19. *S* 1491,3.
I 9,17*f*. Antidote to the second... object... *P* 229,13. *S* 1508,16.
I 9,17*g*. Antidote to the first... subject... *P* 230,14. *S* 1517,10.
I 9,17*h*. Antidote to the second... subject... *P* 230,19. *S* 1518,1.

I, 10. *Going-forth.* vv. 72-73.

The progress (which consists) in going-forth is eightfold, and should be known with reference to:

1. the program (or ultimate goal),

2. the sameness (of all the elements involved in the process of going-forth to emancipation),

3. (the activity for) the weal of beings (which produces the merit without which the intuition of the ultimate transcendent identity of everything is impossible),

4. the absence of (the necessity for) exertion (in one's activity),

5. the going-forth which is free from (any attachment to) the extremes (of eternalism and annihilation, of Nirvana and the samsaric world),

6. the going-forth which has the mark of (leading to) the attainment (of the achievements open to all the three vehicles),

7. the going-forth (which leads to) the knowledge of all modes (peculiar to a Buddha),

8. The (going-forth which lies within the) sphere of the (highest degrees of the) path.

I 10. The progress in going-forth. *P* 231,11. *S* xi 1530. *A* i 24,5.
I 10,1. The program of going-forth.
I 10,1*a*. Going-forth to the highest possible state. *P* 232,8. *S* 1534.
I 10,1*b*. The going-forth which consists in forsaking. *P* 253,8. *S* 1555,8.
I 10,1*c*. The going-forth which leads to achievement. *P* 233,15 *S* 1558,21.

I 10,2.	*P* 234,21.	*S* 1560,21.	*A* i 24,7.
I 10,3.	236,8	1564,8	24,7.
I 10,4.	239,12	1586,4	24,10.
I 10,5.	240,4	1618,5	24,11.
I 10,6.	242,12.	1635,3.	i 24,14.

I 10,6*a*. Going-forth to attainment. *P* 242, 13. *S* 1635,3. xii 1636.
I 10,6*b*. Negation of something to be attained. *P* 244,18. *S* 1642,15-1676. xiii 1.
I 10,6*c*. Negation of someone who attains. *P* 247,20. *S* xiii 66,19-71 (end of printed edition of *S*).
I 10,6*d*. Negation of both object and subject of attainment. *P* 250,16.
I 10,7. *P* 256,7. *S* fol. 99 *a*. *A* i 27,7.
I 10,8. *P* 263,18. *S* fol. 137*b*. *A* i 31,10.
I 10,8*a*. Worldly perfection of giving *P* 263,18.
I 10,8*b*. Supramundane perfection of giving. *P* 264,14.
I 10,8*c*. Worldly perfection of wisdom. *P* 265,1.
I 10,8*d*. Supramundane perfection of wisdom. *P* 266,5.
(I 10,8*e*. Conclusion. *P* 266,14-269,6).

II. THE KNOWLEDGE OF THE PATHS

II, 1. *The limbs of the knowledge of the paths.* v. 1.

1. The capability of the Gods for that (i.e. the knowledge of the paths) is eclipsed by the splendour (of the Tathagata).

2. One is definitely fixed on the object (of full enlightenment).

3. (All living beings) are pervaded (by the Buddha-nature which is the original cause of enlightenment).

4. The own-being (of the knowledge of the Paths consists in not rejecting rebirth in the phenomenal world, so that one may be able to help beings).

5. Its activity (consists in helping others to wi.. full enlightenment).

P 200*b* 6 = *A* ii 33-34 = *Ad* ch. 22 = *S* xiv 144*b*.
1. *A* ii 33. But the might of the Buddha, his majesty and authority, surpassed even the splendour of the Gods.
2. *A* ii 33 = *P* 201*a* 7. Those Gods who have not yet aspired fo full enlightenment, should do so.
3. *P* 201*a* 8 = *A* ii 33. 4. *P* 201*b* 1 = *A* ii 33-34. 5. *P* 201*b* 1 = *A* ii 34.

II, A. *The Path of the Disciples.*

II, 2. *The knowledge of the path which consists in the cognition of the path of the Disciples.*

II, 2,1. *The aspects of the four truths.* v. 2.

Within the compass of the knowledge of the paths, (the knowledge of) the (16) aspect of the four holy Truths,

but without taking them as a basis, should be known as the path of the Disciples.

P 201*b* 1-202*b* 7 has a discussion, not found in *A*, of the well-known 16 aspects of the four holy truths, i.e. impermanent, ill, etc., which are sometimes directly mentioned, sometimes only alluded to.

II, 2,2. *The aids to penetration.* vv. 3-5.

1. The degree of *Heat* (comes from seeing) the emptiness of the skandhas, i.e. form, etc. and from making no difference between the emptiness (of different objects);

2. the *Summits* from not taking them (i.e. the skandhas) as a basis;

3. *steadfast Patience* from (seeing) that it is inadmissible to take one's stand on them as being permanent, etc.;

4. the *highest mundane dharmas* on the road of the saintly Disciples have been laid down through the demonstration in detail that one should not take one's stand (anywhere) when one has undertaken the ten stages. And why? The Buddha, when he has known enlightenment, has not looked out for (any) dharma.

P 202 *b* 7-206 *b* 6 = *A* ii 34-38.

1. *A* ii 34. Through standing on emptiness should one stand in perfect wisdom.
2. *A* ii 35. One should so develop that one does not take one's stand on form, feeling, etc.
3. *A* ii 35-6. One should not take one's stand on the ideas that 'form is permanent, or impermanent', etc.
4. *A* ii 36-8. Nowhere did the Tathagata stand, because his mind sought no support.

II, B. *The path of the Pratyekabuddhas.*

II, 3. *The knowledge of the paths which consists in the cognition of the path of the Pratyekabuddhas.*

(vv. 6.-7.) (The text next) indicates the depth of the cognition of the Pratyekabuddhas, who do not need to be instructed by others (in their present lives, since they have in previous lives learned what is necessary for) the self-enlightenment of the Self-existent. (When a Pratyekabuddha, after his enlightenment, desires) to make some one hear something with regard to such and such an object in such and such a form, the said object appears even without words (in the mind) of that person just in the form which is necessary.

Nothing corresponds to this in *P*.

II, 3,1. *Its threefold distinctiveness.* v. 8.

(The distinctive features of) the path of the Pratyekabuddhas are summed up in the fact that

1. it forsakes the construction, in thought, of objective entities,
2. does not forsake the (belief in a) subject,
3. has a (special) foundation (or source, of its own).

II 3,1,1. *P* 206 *b* = *A* ii 38. Subhuti: Nothing in particular has been indicated, nothing in particular has been explained. The Gods thought: What the holy Subhuti here explores, demonstrates and teaches, that is remoter than the remote, subtler than the subtle, deeper than the deep.

II 3,1,2. *P* 208 *a* 5. *A* ii 38-40. All beings, and all things, are a magical illusion, a dream.

II 3,1,3. *P* 211. *A* ii 40-42. The Sutra speaks of those who can grasp this teaching, and relates the miraculous creation of flowers by Indra.

II, 3,2. *The aids to penetration.* vv. 9-10.

1. The degree of *Heat* consists in the absence of conflict between the merely nominal existence (of form, etc.) and the aspect which indicates the true nature of dharmas;

2. the *Summits* (arise) when one discerns that form, etc., cannot diminish (or increase),

3. *steadfast Patience*, when there is no appropriation of form, etc., because of the emptiness of the internal elements, etc.

4. the *highest mundane dharmas* through the aspects of the non-production, etc., of form, etc.

II 3,2,1. *P* 212. *A* ii 42. Separate things are allowed a conventional existence from the standpoint of empirical reality.

II 3,2,2. *P* 214 *a* 5. *A* ii 42.

II 3,2,3. *P* 214 *b* 4. *A* ii 43. One trains oneself neither to appropriate the skandhas, nor to let them go. - A list of 20 kinds of emptiness, beginning with the emptiness of the internal elements, is given at *P* 195-198.

II 3,2,4. *P* 215 *a* 3, *A* ii 43. One does not train to get hold of any dharma, nor to produce one, or make it disappear.

II, C. *The path of the Bodhisattvas.*

II, C *a. The path of vision.*

II, 4. *The path of vision, and the great advantage.* vv. 11-16.

Next, in the knowledge of the paths, one speaks of the Path of Vision, together with its advantages. It is fourfold, with regard to each of the Truths, and has the moments of patient Acceptance and of Cognition. These are the moments of the knowledge of the paths:

1. (Acceptance of cognition of dharma in suffering): No consent (to the separate existence of dharmas), because the foundation (Suchness) and that which is founded on

it (the Buddha) are not (ultimately distinct), and because the Suchness of the skandhas) and the Buddha are in turn identical;

2. (Cognition of dharma in suffering): the greatness (of perfect wisdom and of all dharmas),

3. (Acceptance of subsequent cognition of dharma in suffering): their measurelessness,

4. (Subsequent cognition of suffering): the absence of limitations (in them),

5. (Acceptance of cognition of dharma in origination:) the absence of extremes (in them);

6. (Cognition of dharma in origination:) The accurate determination of form, etc. (reduces everything to the purity of its dharmic nature);

7. (Acceptance of subsequent cognition of dharmas in origination): one who stands in Buddhahood does not take or give up anything;

8. (Subsequent cognition in origination:) (a Bodhisattva develops) friendliness (and the other Unlimited),

9. (Acceptance of cognition of dharma in stopping:) (and) emptiness (as the true essence of the skandhas);

10. (Cognition of dharma in stopping:) (his way of life leads to) the attainment of Buddhahood,

11. (Acceptance of subsequent cognition in stopping:) the acquiring of every kind of purity,

12. (Subsequent cognition in stopping:) the removal of all misfortunes and diseases;

13. (Acceptance of cognition of dharma in the Path:) the desire to seize on Nirvana is brought to an end,

14. (Cognition of dharma in the path:) the protection, etc., by the Buddhas (and Devas);

15. (Acceptance of subsequent cognition of dharma in the Path:) following on (the observance of the precepts by which) one refrains from killing living beings, (it leads) to the establishment of beings in the principle of the knowledge of all modes, in which he himself is (already) established,

16. (Subsequent cognition of the path:) (and finally to) the turning over of (the merit from) giving, etc. to the (cause of the) full enlightenment (of all beings).

1. *P* 215 *b* 2. *A* ii 43-4. The Sutra considers the relation between Suchness and the Tathagata, between perfect wisdom and the skandhas.
2. *P* 217 *a* 7. *A* ii 45. 3. *P* 217 *b* 9. *A* ii 45. 4. *P* 218 *a* 8. *A* ii 45.
5. *P* 218 *b* 2. *A* ii 45. The extremes are eternity and annihilation.
6. *P* 219 *b* 3. *A* ii 46-8. The Sutra discusses the infinitude of beings, and of perfect wisdom, and the Bodhisattva who understands perfect wisdom is a potential Tathagata.
7. *A* ii 48. It was because he possessed the fulness of perfect wisdom that the Buddha received his prediction from Dīpankara.
8. *P* 221 *a* 4. *A* iii 49. 9. *P* 221 *a* 9. *A* iii 49-50.
10. *P* 223 *a* 3. *A* iii 50-1. The Bodhisattva is protected by the Gods, etc., because it is thanks to him that all spiritual attainments, including Buddhahood, take place.
11. *P* 223 *b* 2. *A* iii 51. 12. *P* 224 *b* 6. *A* iii 51-2. 13. *A* iii 52-3.
14. *P* 225 *b* 2. *A* iii 53. The Gods, and all the Buddhas and Bodhisattvas will protect, shelter and defend this follower of perfect wisdom.
15. *P* 226 *a* 1. *A* iii 53. 16. *P* 228 *b* 6. *A* iii 54.

II, C *b*. *The path of development.*

II, 5. *What the path of development does.* v. 17.

(These are some of the results of the mahayanistic path of development:)

1. Self-discipline at all times, 2. humility at all times, 3. victory over the defilements, 4. no occasion for attacks (from others), 5. enlightenment, 6. (the place where the) foundation (of Buddhahood, i.e. the perfection of wisdom, is kept) is worthy of being worshipped.

1. *P* 229. *A* iii 54. 2. *A* iii 54. 3. *A* iii 54. 4. *A* iii 54-5. 5. *A* iii 55-6. 6. *P* 231 *a* 9. *A* iii 53-57.

II, 6. *Resolute Faith.* vv. 18-19.

Resolute faith should be known as threefold: 1. for one's own welfare; 2. for one's own welfare and that of others; 3. just for the welfare of others. Each one of these again is regarded as threefold: weak, medium, strong. That, by the division into very weak, etc., is again threefold. In this way it has been regarded as 27-fold.

II 6,1. One aims at one's own welfare.
II 6,1,1. Very weak. *P* 232 *a* 2. *A* iii 57,5-59. The worship of the perfection of wisdom brings greater merit than the worship of the relics of the Tathagata.
II 6,1,2. Moderately weak. *P* 234 *a* 7. *A* iii 59-61. The cult of the perfection of wisdom is greatly profitable, and brings much reward. But rare are those who have perfect faith, and rarer those who become irreversible.
II 6,1,3. Fairly weak. *P* 236 *a* 7. *A* iii 61. One should indefatigably practise perfect wisdom as the Tathagatas of the past have done.
II 6,1,4. Weakly medium. *P* 236 *b* 8. *A* iii 61-3. Devotion to the perfection of wisdom brings more merit than the cult of Stupas;

II 6,1,5. Moderately medium. *P* 237 *a* 5. *A* iii 63. even though one filled Jambudvipa with stupas;
II 6,1,6. Strongly medium. *P* 237 *b* 1. *A* iii 64-5. and so for a Four-Continent-world system.
II 6,1,7. Weakly strong. *P* 237 *b* 5. *A* iii 65-6. and so for a small chiliocosm;
II 6,1,8. Medium strong. *P* 237 *b* 9. *A* iii 66-67. and so for a medium di-chiliocosm.
III 6,1,9. Strongly strong. *P* 238 *a* 4. *A* iii 67-8. and so for a great tri-chiliocosm.
II 6,2. One aims at the welfare of oneself and of others.
II 6,2,1. Very weak. *P* 238 *a* 9. *A* iii 68-70. And so for all beings in all the great tri-chiliocosms.
II 6,2,2. Moderately weak. *P* 240 *a* 6. *A* 72-80. The power and advantages of perfect wisdom are described.
II 6,2,3. Fairly weak. *P* 242 *b* 2. *A* 80-83. Further advantages of perfect wisdom.
II 6,2,4. Weakly medium. *A* 82-83.
II 6,2,5. Moderately medium. *A* 83-84.
II 6,2,6. Strongly medium. *P* 243 *a* 7. *A* 84.
II 6,2,7. Weakly strong. *A* 84.
II 6,2,8. Medium strong. *A* 85-88.
II 6,2,9. Strongly strong. *A* 88-92.
II 6,3. One aims at the welfare of others.
II 6,3,1. Very weak. *A* iii 92-3. There is more merit in sharing perfect wisdom with others, than in keeping it to oneself.
II 6,3,2. Moderately weak. *A* iv 94. Perfect wisdom is more valuable than the relics of the Tathagata.
II 6,3,3. Fairly weak. *A* 94.
II 6,3,4. Weakly medium. *A* 94-95.
II 6,3,5. Moderately medium. *A* iv 96-8. Simile of wishing jewel.
II 6,3,6. Strongly medium. *A* 98-9.
II 6,3,7. Weakly strong. *P* 245 *b* 2. *A* iv 99.
II 6,3,8. Medium strong. *P* 246 *b* 6. *A* 99-100.
II 6,3,9. Strongly strong. *P* 247 *a* 5. *A* 100-101.

II, 7. *Praise, eulogy and glorification.* v. 20.

1. Praise, 2. Eulogy, 3. Glorification: with respect to the perfection of wisdom one considers the degrees of resolute faith, in nine triads (as before).

II 7,1. Praise.

1.	*P* 248 *a* 8.	*A* v 102	6.	*P* 250 *a* 3.	*A* v 105
2.		104	7.	250 *a* 4	106
3.	249 *b* 9	104	8.	5	106
4.	250 *a* 2	105	9.	7	107
5.	250 *a* 2	105			

II 7,2. Eulogy.

1.	*P* 250 *a* 8.	*A* v 109	6.	*P* 253 *a* 6.	*A* v 111
2.	8	110	7.	9	112
3.	9	110	8.	*b* 4	112
4.		110	9.		113
5.		110			

II 7,3. Glorification.

1.		*A* v 116	5.	*P* 255 *b* 6.	*A* v 128
2.		120	6.		129
3.		123	7.		129
4.		126	8.		129
			9.	256 *a* 6	130

II, 8. *The attention to turning over* (all merit to the cause of supreme enlightenment). vv. 21-23.

1. (The Sutra first describes) the distinctive (merit derived from) turning over (as compared with other meritorious actions, which results from) its supreme function (which is to turn over to supreme enlightenment the meritorious deeds of all beings after one has rejoiced over them);

2. (it then considers it under) the aspect of non-apprehension (of all meritorious dharmas);

3. (the mental activity by which the turning-over, or dedication, is effected) is marked by the absence of perverted views;

4. the isolatedness (of this accumulation of merit results from the lack of any connection of it with a self, or suchlike);

5. (one takes as one's) range the recollection that in their own-being the multitude of the merits of the Buddhas (is like an illusion);

6. (the turning over is characterised by being associated with) skill in means,

7. signless,

8. enjoined by the Buddhas;

9. (the merit) is unincluded in what belongs to the triple world;

10.-12. the turning over itself gives rise to great merit, which is 10. weak, 11. medium, 12. strong.

II 8,1.	*P* 258 *a* 6.	*A* vi	135
2.	8.		135,11
3.	261 *a* 9.		140,18
4.	262.		149,19
5.	262 *b* 8.		150,3
6.	263 *a* 4.		,16
7.	263 *b* 2.	*A* vi	151,6
8.	265 *a* 5.		153,7
9.	*b* 5.		,18
10.	266 *a* 5.		154,18
11.	*b* 1.		156,3
12.	266 *b* 7.		157,1

II, 9. *Attention to rejoicing.* v. 24.

Owing to his skill in means (he appreciates) from the standpoint of (conventional truth) the wholesome roots

(of himself and of others) and rejoices at them, but (in ultimate truth) he does not apprehend them, - (in this way) is the development of the mental work on Rejoicing prescribed here.

II 9. *P* 267 *b* 2. *A* vi 161.

II, 10. *The mark of consummation* (on the path of development which is withouth outflows). v. 25.

(It is considered from five points of view:)

1. its own-being (is omniscience, or the unperverted perception of the skandhas, which are seen to be devoid of plurality);

2. its excellence (it that of the perfection of wisdom, without which the other perfections cannot bring ab[illegible] the attainment of Buddhahood);

3. one does not get involved in anything;

4. the procuring of (the virtuous) dharmas, but not after the manner of a basis;

5. (it is) that which brings about the great aim (i.e. Buddhahood).

II 10,1.	270 *a* 5.	*A* vii	170
2.	*b* 2.		171
3.	271 *a* 8.		173
4.	*b* 6.		173
5.	272 *b* 7.		175

II, 11, *Absolute Purity.* vv. 26-31.

II, 11,1. *The causes of firm belief* (in the Dharma, which are the factors favourable to purification) are:

1. tending (and honouring) the Buddhas,
2. (fulfillment of the six perfections, i.e.) giving, etc.,
3. skill in means.

II, 11,2. *The causes of falling away from Dharma* (which are the factors unfavourable to purification) are:

1. being under the influence of Mara,

2. lack of firm belief in the deep (monistic) nature of dharma,

3. settling down in (a belief in the reality of) the skandhas, etc.,

4. being taken hold of by a bad friend.

II, 11,3. (*The general character of absolute purity*).

The purity of the fruit is (identical with) the purity of the skandhas. The purity has here been proclaimed in the sense that those two are not broken apart, not cut apart.

II, 11,4. (*The different forms of absolute purity*).

The purity of the (cognition of the)

a) Disciples, *b*) Pratyekabuddhas, *c*) the legitimate sons of the Jina (i.e. the Bodhisattvas)

(results respectively from)

a) the forsaking of the (covering of the) defilements,

b) (the forsaking of the covering of the defilements and of that part of the covering of) the cognizable (which consists in the imputation of the reality of an object),

c) (the forsaking of the covering on) the triple path (of all the three vehicles);

d) but the absolute (purity) of a Buddha is (the forsaking) of all (coverings, from defilement or from ignorance, together with their residues).

II, 11,5. (*The varieties of absolute purity, when viewed as a process*)

a) Purity (is realised) in nine stages on the path (of development), which is (divided into) very weak (moderately weak, etc. up to: very strong), and which counteracts the taints, which are (correspondingly divided in nine ways into) very strong (,moderately strong, etc. to, very weak).

b) With regard to the process of counteracting (the defilements of) the triple world (the Sutra then) refutes an objection (about the order of the antidotes with regard to the strength of the defilements), by considering the sameness of (the cognition) which measures (the strength of path and defilements), (the object) which is measured, and of the path (itself) (in view of the fact that the triple world offers no basis for valid discriminations, and all dharmas are equally illusory).

II 11. *P* 273 *b* 6-283 *a* 6. *S* xxvi 1-xxviii 253. *A* vii 176-189,18.

III. ALL-KNOWLEDGE

III, 1-2. *Unestablished in either becoming or quietude.* v. 1.

Not on the further shore (of Nirvana), nor on this (shore, of the samsaric world), nor established midway between them, the perfection of wisdom is understood through the cognition of the sameness of (the dharmas in the three) periods of time.

III, 3-4. *Farness and nearness of perfect wisdom.* v. 2.

She remains distant through lack of skill in means, and (also) where a sign is taken as a basis. Her nearness, in the right way, has been said (to be due to) skill in means.

III, 5. *Points to be shunned.* v. 3.

The points to be shunned consist in false notions about the practice with regard to:

1. the emptiness of the skandhas, (i.e.) form, etc.
2. (the own-being of) the dharmas which belong to the three periods of time,
3. (the achievement of) the wings to enlightenment, giving, etc.; (in each case the false notions interpret these items as real separate entities).

III, 6. *Antidotes.* vv. 4-7.

(The antidotes are:)

1. to have no sense of ownership in connection with (the practice of the six perfections), giving, etc.;
2. to enjoin others to the same (selflessness);
3. the repudiation of (all) the points of attachment, (and in this connection it is pointed out that the mental activity which has for its object) the Jinas, etc. (is a source of much merit, but it is not a complete antidote because it has the character of) a subtle attachment. (The apprehension of any form, or entity, whatsoever constitutes a subtle attachment), because that (i.e. emptiness) is (the original essential nature) of (all) dharmas in their depth, owing to the fact that by their essential original nature they are isolated. When dharmas are cognized as having (all ultimately) one single essential and original nature (which is just the absence of a differentiated nature), – that is the removal of (all) attachment. (The depth of dharma) is spoken of as hard to understand, because (its intuition is reached by) the annulment of sight-objects (and of all other objects of empirical consciousness); it is considered as unthinkable, because (in respect of it there can be) no consciousness of the skandhas.

That being so, this whole distinction between the points to be shunned and the antidotes, as it has been explained (here), should be known (to fall) within the compass of the (hinayanistic) all-knowledge (and therefore it concerns the realistic misconceptions of the Hinayanists).

III, 7. *Endeavours.* vv. 8-10*b*.

(The training of a Bodhisattva, which conforms to the hinayanistic capacity for understanding, comprises ten) endeavours. They are:

1. (the training in the negation of the realistic imputations) with regard to the skandhas,
2. with regard to their impermanence, etc., (and to)
3. their being neither complete nor incomplete;
4. the removal of (attachment to) his course (and practices) (as separate entities), because of his non-attachment to them (i.e. the skandhas);

5. (the insight into) the immutability (of perfect wisdom), (and)

6. into the absence of an agent (in the skandhas);

7. (the training which consists in) an endeavour to do what it is hard to do, (and which is) threefold, (i.e.

a) the ultimate aim is difficult to realise;

b) it is difficult to be trained in the realization of the knowledge of the paths;

c) the activity on behalf of living beings is difficult to perform).

8. One (then) considers the training insofar as it is not barren, (since it leads to) the attainment of the fruit (or reward), which corresponds to the merits (acquired by the meditator),

9. (and then) the training (which leads one to a position where one) is not conditioned by anyone else, (where one is completely independent of others).

10. (Finally one considers) the one who experiences it in the seven aspects in which (the dharmas which constitute him and his training) resemble (a dream, a magical illusion, a mirage, an echo, a reflex, a city of the gandharvas, a fictitious magical creation).

III 7. *A* viii 193-198.
P: 1. 285 *a* 8. 2. 287 *a* 5. 3. 287 *b* 5. 4. ?. 5. 288 *b* 4. 6. 288 *b* 8. 7. 288 *b* 9. 8. 289 *b* 6. 9. ?. 10. 290 *a* 9.

III, 8. *The sameness of the endeavours.* v. 10 *c-d.*

The (ultimate) sameness of (the endeavour, or the identity of all its constituent factors) is (here) understood as the absence of four kinds of preconception about the skandhas, (which concern the separate reality of *a*) the categories employed, such as form, feeling, etc.; *b*) of their special marks, such as blue, etc.; *c*) of their subdivisions, as when form is taught to be 22-fold; *d*) of the elements of the path of training, such as the 4 aids to penetration, etc.).

III 8. *P* 290 *b* 3. *A* viii 198.

III, 9. *The Path of Vision.* vv. 11-15.

(Also) within the compass of (a Bodhisattva's meditation on the hinayanistic) all-knowledge the Path of Vision consists of (16) moments: the acceptance of the cognition of dharma, the cognition of dharma, the acceptance of subsequent cognition, the subsequent cognition, (and these four) refer (in turn) to the Truths of Ill, (origination, stopping, path). The (16) moments are (as follows): (The cognition that) the skandhas

1. are neither permanent nor impermanent;

2. they have gone beyond the extremes (of eternity and annihilation, of freedom and bondage);

3. they are pure (as being neither empty nor not empty);

4. they are neither produced nor stopped, (neither defiled nor purified);

5. they are like space,

6. without (any) pollution (either by defiling agents, or by entities which have originated);

7. (they lie) outside (all possibility of) appropriation,

8. can, in their own-being, not be expressed by words,

9. and therefore their meaning cannot be communicated to others by means of words;

10. they do not effect a basis (for apprehension),

11. (have) absolute purity (because they are equally out of contact with the defiling as with the undefiled elements);

12. for them disease (i.e. any kind of suffering) is impossible,

13. the states of woe have ceased (for Bodhisattvas who are fused with perfect wisdom),

14. there is no thought-construction with regard to the realisation of the fruit,

15. no contact with (the) signs (of dharmas);

16. and a non-genesis of the cognition of entities and their verbal expressions as two separate items.

III 9. *P* 290 *b* 8-294 *b* 2. *A* ix 200-203.

(I-III) *A brief résumé.* v. 16.

There is (the knowledge of all modes), then there is (the knowledge of the paths), and then there is (all-knowledge), three of them, - the end of (the first) three topics is thereby announced.

P 294 *b* 2. *H* claims to find this threefold résumé in *A* ix 203-4.

IV. THE FULL UNDERSTANDING OF ALL MODES

IV, 1. *Aspects.* vv. 1-5.

The (general) mark of the aspects is that they (act as antidotes against) the varieties of the theory which (assumes the reality of separate) entities. They are of three kinds, in accordance with the three kinds of omniscience.

IV, 1,1. *27 aspects relating to (hinayanistic) all-knowledge.*

There are four for each (of the first three) truths, (but) for the (truth of the) path fifteen are remembered. They begin with the aspect of 'non-existent', and end with the aspect of 'unshakeable'.

IV, 1,2. *36 aspects relating to the knowledge of the paths.*

(Here) eight, seven, five and sixteen are proclaimed in due order respectively with regard to the cause, the path, Ill and stopping.

IV, 1,3. *110 aspects relating to the knowledge of all modes.*

(This section) begins with the pillars of mindfulness, and ends with the aspects of Buddhahood. In accordance with the distinction between the three kinds of omniscience, that of Disciples, Bodhisattvas and Buddhas, and with reference to the truth of the path (and its many varieties), (the aspects) are in due order considered as respectively thirty-seven, thirty-four and thirty-nine.

IV 1. *P* 297 *a* 1-301 *b* 3. *S* xxix 293 *a*-295 *b*. *A* ix 204-207. The list of the aspects is given in Tucci, pp. 13-15.

IV, 2. *The endeavours.* vv. 6-11.

IV, 2, A. *The persons who are suitable to make the endeavours.* vv. 6-7.

(People are) worthy of hearing this (perfection of wisdom) because

1. they have done their duties under the Buddhas (of the past),
2. they have sown wholesome roots among them,
3. they have good friends to help them.

The good are worthy of studying it, bearing it in mind, (and meditating on it) because

1. they have honoured the Buddhas,
2. have questioned them,
3. have coursed in (the perfections of) giving, morality, etc.

IV, 2, B. *The methods of training.* vv. 8-11.

(The endeavours which are needed for the intuition of the aspects of the three kinds of omniscience are 20 in number. They are):

a) (1-5., concern the essence of the training):

1. One does not insist on the reality of the skandhas.

2. (The insight into the fact) that (in true reality this endeavour) about them is no endeavour.

3. (The insight into) the depth of the Suchness (of the skandhic elements which constitute the process of training),

4. (the insight that these elements) are hard to fathom, (and really inaccessible to discursive thought),

5. (the insight into) their immeasurableness; (they are infinite and without any limits).

b) (6-13, concern the individual who trains):

6. (A beginner) reaches understanding painfully and slowly, (and he is still full of fears about emptiness);

7. (on the degree of Heat) he obtains (from the Buddha) his prediction (to Buddhahood),

8. (on the degree of Summits) he (obtains) irreversibility (from full enlightenment),

9. (on the degree of Patience) he (definitely) goes forth (to emancipation),

10. (on the degree of Highest mundane dharmas) he (reaches) a state free from impediments (in the unimpeded concentration, see V 7),

11. (on the path of vision, or the first stage) (his condition is characterised by his) nearness to enlightenment,

12. (on the 2nd to 7th stage by the) speedy (progress to enlightenment),

13. (on the 8th stage) (by carrying on his activities in pursuit of) the welfare of others.

c) (14-17, concern the means by which the training is perfected):

(In order to bring his practice of perfect wisdom to fulfillment, the Bodhisattva should)

14. (see that merits and defects from the standpoint of absolute reality) do neither grow nor diminish;

15. he should not form the view that there is a dharma (or virtue), or a non-dharma (sin);

16. he should not perceive (the fact even) that the skandhas are unthinkable etc.;

17. he should not discriminate the sign or existence of the skandhas.

d) (18-19, concern the result of the training):

18. (On the 9th stage) he bestows (on others) the precious jewel of the fruits (of a holy life),

19. (on the 10th stage he is perfectly) pure.

e) (20, concerns time):

20. (The last endeavour is) connected with the delimitation of time (i.e. the Bodhisattva fixes a certain time, such as a month, or a year, which he will devote to the study of the *Prajñāpāramitā*).

IV 2,*A*.	*P* 301 *b* 3.	*A* x 208.
IV 2,*B*,1.		211
2.	302 *a* 7.	211
3.	302 *b* 4.	212
4.	302 *b* 7.	212
5.	303 *a* 1.	212
6.	4.	212
7.		213
8.	304 *b* 3.	213
9.	8.	215
10.	305 *a* 6.	216
11.	305 *b* 7.	217
12.	306 *a* 4.	218
13.	*b* 1.	218
14.	307 *b* 1.	219
15.		219
16.	308 *a* 7.	219
17.	*b* 4.	220
18.	309 *a* 9.	220
19.	*b* 1.	220
20.	*b* 3.	220

IV, 3. *The qualities.* v. 12 *a*, *b*.

There are fourteen (virtuous) qualities (which are obtained as a result of the endeavours), beginning with the waning of the power of the Maras.

IV 3,1.	The annihilation of Mara's power.	*P* 310 *a* 3.	*A* x 221
2.	One is brought to mind by the Buddhas, and is aware of this fact	310 *b* 1	223
3.	One is placed into the sight of the Buddhas	*b* 7	224
4.	One is quite near full enlightenment	311 *a* 3	224
5.	One realises the great aim (i.e. that one is not separated from the Buddhas; the great advantage, i.e. a happy destiny; the great fruit, i.e. supreme enlightenment; the great karmaresult, i.e. action for others after one has won enlightenment)	311 *a* 4	224
6.	One can judge the character of different countries (as to how far they are suitable for preaching the perfection of wisdom)	311 *b* 4	225
7.	All dharmas without outflows are perfected	313 *a* 2	226
8.	One becomes a person who can communicate the doctrine to others	313 *b* 3	227
9.	One cannot be deflected from enlightenment	313 *b* 7	227
10.	An uncommon store of merit is acquired	313 *b* 8	227
11.	The pledges (one has made on behalf of others) are genuinely redeemed	314 *a* 1	227
12.	One receives a sublime reward	314 *a* 9	228
13.	One is active for the weal of beings	314 *b* 2	228
14.	One is certain to win (perfect wisdom)	314 *b* 8	229

IV, 4. *Faults.* v. 12*c*, *d*.

The faults should be discerned as six, together with four decads.

IV 4,*A*.	Faults within the student himself.		
IV 4,1.	(The perfection of wisdom) is attained only with great difficulty	*P* 315 *a* 8.	*A* xi 232
2.	Sudden flashes of ideas arise too quickly	315 *b* 4	232
3.	Unsuitable bodily behaviour	8	232
4.	Unsuitable mental behaviour (caused by distractions, when studying the sutra)	316 *a* 3	232
5.	Recitation, etc. (of the sutra) for wrong reasons (e.g. love of gain or honour)	316 *b* 1	232
6.	Consideratiion of the motives for the rejection (of the doctrine of *Prajñāpāramitā*)		233
7.	One deserts (the *Prajñāpāramitā*) which is the cause of Buddhahood		233
8.	One loses the taste for the most sublime (teaching of the *prajñāpāramitā*)	317 *a* 8	233
9.	One deserts the supreme vehicle	*b* 3	234
10.	One deserts the highest goal	7	235
11.	One deviates from both the cause (of Buddhahood) and the fruit connected with it	318 *a* 2	236
12.	One deserts (the opportunity to win) the highest possible (form of existence)	318 *a* 9	237
13.	The production of manifold flashes of ideas, and of distracting thoughts directed towards a great variety of objects	318 *b* 4	240

14.	One settles down in the idea that (the *Prajñāpāramitā*) is copied out	319 A *a* 4	240
15.	One settles down in the idea that (the *Prajñāpāramitā*) is not copied out	319 A *a* 9	240
16.	One adheres (to the *Prajñāpāramitā*) as in the letters	319 A *b* 1	240
17.	One adheres (to the *Prājñāpāramitā*) as not in the letters	319 A *b* 3	240
18.	One (devotes) attention to (worldly objects such as) a pleasant countryside, etc.	319 B *a* 3	240
19.	A taste for gain, honour and fame		242
20.	One seeks for skill in means where it cannot be found	319 B *b* 2	242
IV 4,*B*.	Faults which arise from a discord (or maladjustment) between student and teacher.		
21.	The one is zealous, the other indolent	319 B *b* 7	243
22.	Though either may be zealous, they are separated by living in different parts of the world	319 B *b* 8	243
23.	The one values gain (and honour), the other is easily satisfied	320 *a* 2	244
24.	The one has undergone the austerities, the other has not	320 *a* 7	–
25.	The one is lovely in his nature, the other unlovely	320 *b* 4	–
26.	The one is generous, the other stingy	320 *b* 8	–
27.	The one is willing to give, the other not willing to accept	321 *a* 2	–
28.	The one requires a brief explanation and the other gives a detailed one, and vice versa	321 *a* 6	243/4

29.	The one has the higher knowledge of the dharma (as expounded in) the sutras, etc. and the other has not	321 *a* 9	243/4
30.	The one is endowed with the six perfections, the other is not	321 *b* 3	–
31.	The one has skill in means, the other has not	321 *b* 7	–
32.	The one has a powerful memory, the other has not	322 *a* 2	–
33.	The one loves to (study), write (etc. the *Prajñāpāramitā*), the other does not	322 *a* 4	
34.	The one is covered over with sense-desires (and other evil states), the other is without them	322 *a* 8	245
35.	The aversion to being reborn in the states of woe (for the sake of other beings)	322 *b* 4	246
36.	Delight at (the thought of) going to a blissful existence (in the heavens)	322 *b* 7	246
37.	The one is fond of solitude, the other of company	323 *a* 1	246
38.	(The student) wishes to associate (with the teacher), but (the teacher) gives him no opportunity	323 *a* 4	246
39.	The one needs some material help, the other is unwilling to give it	323 *a* 9	246
40.	The one goes to a a place of danger, the other to a safe place	323 *b* 2	247
41.	The teacher goes to a place which is short of food, and the other refuses to come with him	323 *b* 6	247

42.	The teacher goes to a place haunted by robbers, and the student refuses to go there	324 *a* 2	247
43.	The teacher likes to see the families (which feed him, and so has no time for his students)	324 *a* 8	248
IV 4,*C*.	External unfavourable conditions		
44.	Mara makes an effort to dissuade (from the perfection of wisdom)	324 *b* 2	248
45.	(Mara) arranges a fictitious, or counterfeit (appearance of the Buddha)	325 *a* 1	249
46.	(Mara) produces a longing for undesirable things	325 *a* 7	250

IV, 5. *Marks.* vv. 13-31.

(The Sutra now considers the marks, or characteristic features, of the training). That by which something is marked, that should be known as its mark. And that is threefold, (i.e. 1. the marks of the) cognition (which leads to final enlightenment), 2. the distinctive marks (of the mahayanistic path), 3. (the marks) of the activity (which accompanies the cognition). But 4., that which is marked is the own-being (of the training).

IV, 5,1. *The marks of cognition.*

IV, 5,1*a*. *The marks of the cognition as regards all-knowledge.*

These are the marks of the cognition comprised under the heading of (the hinayanistic) all-knowledge. (It is a cognition) with regard to:

1. the appearance of the Tathagata (in the world, as a result of perfect wisdom),

(2.-15. concern aspects of the Buddha's cognition)

2. (which sees) the world as essentially not crumbling,

3. (which cognizes) the thoughts and doings of (all) beings,

4. (cognizes) those thoughts (insofar as they are) collected,

5. or (insofar as they are) dispersed,

6. (cognizes) the aspect from which they do not get extinguished,

7. (cognizes the mind) of those with greed, (hate and delusion),

(8. and of those without greed, hate and delusion),

9. (the thoughts) which are extensive,

10. those which have gone great,

11. those which are unlimited;

12. (it knows) that consciousness cannot be defined (since it is devoid of any separate essence of its own, or of any similarity by which it could be characterised),

13. it cognizes minds (or thoughts) as imperceptible,

14. (has a cognition) of that which one calls the affirmations (and negations, carried out by the thought-processes of others, and which lead to erroneous views),

15. has a cognition of the (unreality of) these (views) (when considered) from the point of view of Suchness, (and) thence furthermore (there is)

16. the Sage's understanding of Suchness, and the communication of that to others.

IV, 5,1 *b. The marks of cognition as regards the knowledge of the paths.*

The marks of cognition under the heading of the knowledge of the paths are considered with reference to (the Buddha's cognition of)

1. emptiness, together with

2. the signless, and

3. his rejection of plans for the future;

4. (his cognition of) non-production,

5. of non-stopping,

(6. of the unreality of defiling forces,

7. of the unreality of purification,

8. of non-existence,

9. of own-being,

10. of lack of support,

11. of all dharmas as analogous to space),

12. (his cognition) of the true nature of dharma as undisturbed,

13. as unconditioned,

14. as free from discrimination;

15. (the Buddha's ability to demonstrate) the distinctions (between dharmas),

16. (the Buddha's cognition of) the absence of marks (in dharmas).

IV, 5,1 *c. The marks of cognition as regards the knowledge of all modes.*

One speaks (as follows) of the marks of cognition within the compass of the knowledge of all modes: (The Bodhisattva has the cognition that)

1. (the Buddha) dwells as one who has taken recourse to his own dharma (which is the perfection of wisdom),

2. (that the Buddha will) honour (the perfection of wisdom),

3. value it greatly,

4. take delight in it, (and)

5. worship it;

6. (that the Buddha has a cognition of) the fact that (all dharmas) have not been made by an agent,

7. that (the Buddha has) a cognition which reaches everywhere,

8. that (the Buddha) has the ability to show that which is imperceptible,

9. that he (cognizes) the world from the point of view of its emptiness,

10. that he (can) indicate (this emptiness),

11. make it known,

12. show it up,

13. that he can demonstrate the unthinkability (of the skandhas in their true nature),

14. their (basic) quiescence,

15. the cessation of the world,

16. (and the cessation) of the perception (of the world).

IV, 5,2. *The distinctive marks.*

The distinctive marks (which indicate the points of superiority of the mahayanistic path) are taught by way of 16 moments, which have the (four holy) Truths for their range, (which correspond to the 16 moments of the path of vision, as given at II 4), and which are distinguished by the special distinctive marks of unthinkable, etc.

The 16 points by which the distinctive path (of a Bodhisattva) is distinguished from the other paths are as follows: (The Absolute is cognized as)

1. unthinkable,
2. incomparable,
3. transcending all measure,
4. (transcending all) calculation;
5. as comprising (the virtuous qualities) of all the saints;

6. the knowledge (of the Absolute) is accessible to the experience of the wise,

7. (but) it is not shared (by the Disciples);

8. it brings quick(er) understanding (than that of the Disciples),

9. undergoes neither loss nor increase,

10. is an (intense) progress (in the six perfections),

11. (and leads to the accomplishment) of full attainment.

12. (This knowledge of perfect wisdom is further considered with regard to) its objective support,

13. its (subjective) foundation (which is the Absolute in the Bodhisattva),

14. the full complement (of the factors necessary for realising perfect wisdom),

15. the assistance (provided by the power of perfect wisdom and of skill in means),

16. the absence (in it) of a relishing (for any notions of I and mine, and for any separate dharmas).

IV, 5,3. *The marks of activity.*

The marks of the activity (of a Bodhisattva, who during his training helps others, are as follows):

1. He brings benefits to people,
2. ease,
3. shelter,
4. a refuge,
5. a place of rest,
6. the final relief;
7. he becomes an island (to the world), (and)
8. acts as a leader (to it);
9. he does not (in his mind) turn towards (an' beings as to real persons whom he might really benefit),

10. (he knows that) in actual fact the fruit (as unproduced, etc.) cannot be realized through the three vehicles,

11. and finally there is the activity of being a means (or route) to salvation.

IV, 5,4. *The marks of own-being.*

The (description of the) own-being (or essential character of the meditative training) consists of 16 points. As a mark it (i.e. the own-being) is (here) intended, and therefore it is understood to be the fourth mark. (The 16 points are: The essential nature of those who undergo training is)

1. separated from the defilements (i.e. greed, hate and delusion),

2. from the tokens (of the defilements, which manifest themselves in bad conduct of body, voice and mind),

3. from (an unwise attention to) the signs (of the defilements),

4. from both the points to be shunned (i.e. greed, etc.) and from their antidotes (i.e. non-greed, etc.).

5. (In its essential nature the meditational development is) hard to do (since it aims at leading all beings to Nirvana without establishing any connection with the skandhas, or any dharma whatsoever).

6. It is devoted to one aim only (since the Bodhisattva cannot possibly fall on the hinayanistic level),

7. and (does not depart from) the program (which is the achievement of Buddhahood).

8. (Further the own-being of this meditational development is marked by the fact that) it offers no basis (for the apprehension of anything that should be developed, of anyone who does the developing, or of the development itself),

9. (and) one has (learned to) refrain from settling down (in any entity in connection with this development).

10. (The sutra then) speaks of the objective support (of this development which is like an illusion or like space), (and)

11. (of the fact that it is) in antagonism (to the entire world, since its assumptions are so contrary to those of the world).

12. (The dharma which is cognized by this meditational development) is nowhere obstructed (by any separate dharma),

13. groundless (on account of the non-apprehension of any separate dharma),

14. without a resort, (route, or destiny),

15. unborn,

16. and free from the apprehension (even) of Suchness.

IV 5,1*a*, 1.	*P* 328 *a* 4.	*A* xii 253	9.	*P*		*A* 263
2.	*a* 8	256	10.		330 *a* 4	263
3.	*b* 3	256	11.		*a* 8	264
4.	329 *a* 1	257	12.		*b* 2	265
5.	*a* 6	257	13.		*b* 6	268
6.		258	14.		*b* 9	268
7.	329 *a* 9	260	15.		331 *b* 7	270
8.	329 *b* 9	261	16.			271

IV 5,1*b*, 1-16. *P* 333 *a* 2-334 *b* 3. *A* xii 272-274. *S* ch. 33. *Ad.* ch. 43

IV 5,1*c*, 1-16. *P* 334 *b* 3-336 *b* 4. *A* xii 274-280.

IV 5,2,1.	*P* 336*b* 4.	*A* xiii 281	11.	*P* 341 *a* 2.	*A* xiv 285
	(*S* ch. 34,	*Ad* ch. 44)	12.	343 *a* 3.	286
				(*S* ch. 35,	*Ad* ch. 45)
6.	*P* 339*b* 6.	*A* xiv 283	13.	*P* 344 *a* 2.	287
7.	*b* 8.	283	14.	*b* 7.	288
8.	340 *a* 3.	283	15.	345 *b* 6.	290
9.	*a* 8.	283			

10.	b 2.	xiv 284
IV 5,3,1.	P 349b 3.	A xv 293
2.	b 9.	293
3.	350 a 2.	293
4.	a 4.	294
5.	a 7.	294
6.	b 6.	295
IV 5,4,1.	P 356a 7.	A xv 299
	(S ch. 37, Ad ch. 47)	
2.	356 a 9.	299
3.	b 1.	299
4.	b 2.	299
5.	b 7.	300
6.	357 a 7.	300
7.	b 1.	301
8.	b 5.	301

16.	348 a 6.	xv 292
	(S ch. 36, Ad ch. 46)	
7.	P 351 b 2.	A xv 296
8.	352 b 1.	296
9.	353 a 3.	297
10.	b 9.	297
11.	359 a 7.	298
9.	P 359 a 5.	A xv 301
10.	360 a 1.	302
	(S 38, Ad 48)	
11.	362 b 7.	304
12.	364 a 3.	xvi 306
13.	b 6.	306
14.	b 9.	306
15.	366 b 9.	309
16.	367 a 6.	309

IV, 6. *The Aids to Emancipation.* vv. 32-34.

IV, 6a. *The Aids to emancipation in general.*

The skill (which is in possession of both perfect wisdom and skill in means) (and which moves towards) full attainment (by means of a cognition which takes) the signless (for its object, and through the manifestation within the personal continuity of a Bodhisattva, of) generosity (and of all the other constituents of a Buddha), that, in this Full Understanding of All Modes, is regarded as the Aids to Emancipation.

IV, 6 b. *A fivefold division of the Aids to emancipation.*

They are fivefold, as

1. Faith, which has the Buddha (Dharma and Samgha) for its object;

2. Vigour, which ranges over giving etc.;

3. Mindfulness, which is the accomplishment of one's (friendly) intentions;

4. The meditative trance, which is without discrimination (between doer, deed and doing); (and)

5. Wisdom, which is the cognition of dharmas in all their modes.

IV, 6 c) *Three degress of strength of the Aids to emancipation.*

Full enlightenment is regarded as easy to know by the keen (i.e. by those who are strong in faith, etc.), as hard to know by the dull (or those, who are weak in faith, etc., and also those who are only moderately strong in faith, etc.).

IV 6 a. P 369 a 5. A xvi 311
b. 369 b 1. 312
c. 1. The strong Aids to emancipation. A xvi 313,6
2. The weak Aids to emancipation. P 371 a 3
3. The medium Aids to emancipation. a 8

IV, 7. *The Aids to Penetration.* vv. 35-36.

a) (In its next section the Sutra) recommends the ways in which those who are on the stage of *Heat* make all beings into an object (of their thoughts): their thoughts are described (first of all) as even (friendly, well-disposed, free from aversion, free from harm; and then) as tenfold (insofar as one regards all beings as if they were one's mother, father, brother, sister, son, daughter, friend, relative, kinsman or maternal relative).

b) (The Bodhisattva) has come to the *Summits* when he himself desists from (all) evil, stands (himself in the progressive path which consists in) giving, etc., and also enjoins those (practices) on others, proclaims their praises (to them), and makes them conform (to them).

c) And so (he comes to the stage of steadfast) *Patience* when he establishes both himself and others in the cognition of the (four holy) Truths,

d) and likewise one should understand the *Highest* (mundane) *dharmas* (as reached) when (he himself) matures all beings, (and incites others to do the same).

IV 7. *P* 373 *a* 4-377 *a* 1. *A* xvi 321-322.

IV, 8. *The host of irreversible Bodhisattvas.* vv. 38-59.

The host of irreversible Bodhisattvas (consists of Bodhisattvas who) proceed successively 1. on the Aids to Penetration, 2. on the path of vision, 3. on the path of repeated meditational development.

IV 8. *P* 377 *a* 1. The marks of irreversibility in general. = *A* xvii 323.

IV, 8,1. *The marks of irreversibility on the level of the Aids to Penetration.* (vv. 39-45).

The marks of the irreversibility of him who stands on the Aids to Penetration are said to be twenty, by way of the tokens which begin with the turning away from the skandhas. (These tokens are as follows):

a) Heat.

1. The turning away from the skandhas (to the Suchness which is their true reality),

2. the extinction of doubt (which is shown by the emergence of unwavering faith),

3. the extinction of the (eight kinds of) inauspicious rebirth;

4. he himself stands firm in what is wholesome, and he enjoins it also on others;

5. (the practice of the perfections), giving, etc., is based on (the identification of oneself with) others;

6. (he feels) no hesitation about the meaning (of the dharma) even where it is deep;

7. he is friendly (whenever he acts with) his body, (voice or mind);

8. he does not meet with any of the five hindrances;

9. he loses all latent bias (towards ignorance and other evil states),

10. (he acquires constant) mindfulness and self-possession,

11. (he has clean habits), (wears a) clean robe, etc.

b) Summits.

12. The (80.000 families of) worms cannot spring up in his body;

13. (there is) no crookedness in his heart,

14. he has taken upon himself the (12) ascetic practices,

15. (his mind knows) not (the states which are hostile to the perfections), like meanness, etc.;

16. he moves towards a junction (with perfect wisdom, which is not in conflict) with the true nature of Dharma;

17. he desires to go into the hells for the weal of the world.

c) Patience.

18. He cannot be led astray by others.

19. When Mara recommends a wrong (or counterfeit) path, he recognizes that 'this is Mara (who speaks)',

d) Highest mundane dharmas.

20. and, finally, he takes up the (progressive) practices in which (everywhere) the Buddhas have rejoiced.

It is by these twenty tokens that (one can know that a Bodhisattva) who is engaged in the practice of (the degrees of) *a*) Heat, *b*) Summits, *c*) Patience, and *d*) Hi-

ghest (mundane) dharmas, does not turn back on full enlightenment.

IV 8,1,1.	*P* 377 *a* 7.	*A* xvii 323	11.	*P* 379 *b* 3.	*A* 326
2.		323	12.	379 *b* 5.	326
3.	378 *a* 2.	324	13.	*b* 9.	326
4.	*a* 5.	324	14.	380 *a* 4.	327
5.	*b* 1.	325	15.	*a* 6.	327
6.	*b* 6.	326	16.	*a* 8.	327
7.	379 *a* 2.	326	17.	*b* 2.	328
8.	*a* 6.	326	18.	*b* 6.	328
9.	*a* 7.	326	19.	381 *b* 6.	329
10.	*a* 8.	326	20.	383 *a* 3.	330

IV, 8,2. *The marks of irreversibility of one who stands on the path of vision.* (vv. 46-51).

On the path of vision one should discern the marks of a Bodhisattva's irreversibility in accordance with the (16) moments, (defined by) the (patient) acceptance of the cognition (of dharma) (etc. as at II 4). The tokens of irreversibility of the wise who stand on the path of vision are (in accordance with) the 16 moments, as follows:

1. revulsion from (the habit of forming) a notion of the skandhas (as separate entities which have actually been produced);

2. firmness of the thought (by which he aspires for supreme enlightenment, which he continues to regard as worth winning, although it is like space, and his self has no place in it);

3. the turning away from (thoughts which aspire for) the two inferior vehicles (of the Disciples and Pratyekabuddhas),

4. the mastery over the limbs of the (four) trances (and the four formless attainments) (which consists in

that he can enter into those states of meditative trance, but does not allow his future rebirth to be determined by them, with the result that he is reborn in the world of sense-desire, and not in the world of form or of formlessness).

5. He is light in body and mind,

6. circumspect in the use of pleasant things (which he possesses and enjoys without caring for them, without eagerness or attachment).

7. at all times (in all his lives) he leads a chaste life,

8. he is pure in the manner of earning his livelihood, (and provides for it in the right way).

9. He avoids to dwell on, or to be occupied or preoccupied with the (5) skandhas, (18 elements, 12 sense-fields, which he regards as all equally empty).

10. with the (possible) obstacles (to his attainment of emancipation, which have all lost their power to harm him),

11. with (the varied multiplicity of) his equipment (for enlightenment, in view of the fact that he has understood the faults of discrimination),

12. with battles (killers and their victims, hostile states and antidotes, because he has abandoned the difference between subject and object; and in consequence he reaches a fourfold cessation of his karma-result, i.e. the cessation) 1) of his faculties, (2) of the subjective basis of the faculties, 3) of the objective range of the faculties, and 4) of the settling down in the notion of self);

13. with meanness (immorality, and the other states hostile to the six perfections).

14. He does not grasp at even the least dharma,

15. (he reaches) certainty about his own stage, and stands firmly on the triad of the levels (which is essentially the same as the triple omniscience);

16. he renounces even his life for the sake of the Dharma (which consists in the knowledge of all modes, etc.).

IV 8,2,1.	*P* 381 *b* 1.	*A* xvii 331,6	9.	*P* 386 *b* 1.	*A* 334
2.	383 *b* 9.	331,25	10.	*b* 6.	334
	(*S* ch. 40, *Ad* ch. 50)		11.	*b* 7.	334
3.	*P* 384 *b* 1.	*A* 332	12.	*b* 8.	334
4.	*b* 7.	332	13.	387 *a* 4.	335
5.	385 *a* 4.	332	14.	*b* 4.	336
6.	*b* 2.	332	15.	388 *a* 9.	337
7.	*b* 7.	333	16.	*b* 8.	338
8.	386 *a* 3.	333			

IV,8, 3. *The marks of irreversibility of one who stands on the path of development.* vv. 52-59.

IV, 8,3 *A. The depth of the path of development.*

1) Deep is the path of development. 2) Its depth is (due to its being) emptiness, (the signless, the wishless, the uneffected, non-production, no-birth, non-existence, dispassion, cessation, Nirvana, departure). 3) This depth (which consists in emptiness, etc.) is free from the two extremes of attribution and negation, (because the skandhas are not in emptiness, etc., and yet emptiness, etc. is not other than they).

IV, 8,3 *B. The distinctive features of the path of development.*

The path of development (consists of) repeated reflections, assessments and meditations (about the perfection of wisdom) (successively) on the Aids to Penetration, on the path of vision, on the path of development itself.

IV, 8,3 *C. Nine degress of the path of development.*

By way of making a continuous series (the Sutra) considers (the path of development) as ninefold in kind, (by distinguishing three degrees each of) weak, medium and strong, and in addition it distinguishes (another series of nine, with regard to the hostile states arising from false discrimination, which are considered as very) weak, etc. (and in each case the strength of the path is inversely proportionate to that of the hostile state).

IV, 8,3 *D. The mark of enlightenment.*

The descriptions (of the merit accumulated by a Bodhisattva who practises this ninefold path of development) as incalculable (immeasurable and measureless) are from the standpoint of ultimate reality not adequate. In a conventional sense, (however), they are admitted as proper outpourings of the Sages's pity (which bring great fruits in the minds of ordinary people). (The accumulation of merit produced by the path of development) is an entity which cannot (in its ultimate reality) be expressed in words, and (the attribution of) growth (to the antidotes) and of diminution (to the hostile states) is not tenable (in respect of such an entity). One speaks of (a path of) meditational development, - but there is nothing (by way of the nine kinds of things born from false discrimination) which is left behind, and there is nothing (by way of the nine kinds of states born of the path) which is built up. But it is like enlightenment that this (path of development) accomplishes the desired aim (and all the merit gained should be dedicated to enlightenment). And enlightenment has Suchness for its mark, and so should also the mark of this (path of development) be understood.

IV, 8,3 *E. The eightfold depth of the path of development.*

(The attainment of full) enlightenment is not joined to the mind which (produced) the first (thought of enlightenment), nor to (the one which produces) the last one. The true nature of dharma (should be understood) in accordance with the simile of a lamp (the wick has not been burned by the first incidence of the flame, or by the last one, and it is also not burned without them, and yet the wick has been burned up). (It then reveals itself as) deep in eight ways. The depth lies in:

1. its (mode of) production, (in that it is produced not as a result of the consecutive moments of its development, and not independent of them, either);
2. its stopping, (in that, although they are in their own nature unproduced, entities are stopped in the conventional sense);
3. its Suchness, (which is hard to understand because although not distinct from the skandhas, it must be realized as a result of their removal);
4. the cognizable, (which is mere thought, neither different nor not different from Suchness);
5. the cognition, (which is non-cognition, since Suchness can be seen only when it is not seen);
6. the practice (which is the absence of all practising),
7. its non-duality (which results from the absence of ideas of sign and signless), and
8. the skill in means (by which he forsakes in a conventional sense that which in ultimate reality cannot be forsaken).

IV 8,3 *A*		
1. Deep is the path of development	*P* 390 *a* 5.	*A* xviii 341

2. The depth of the path of development	*b* 1.	342
3. The path of development is freed from the two extremes of attribution and negation	391 *a* 6.	342
IV 8,3 *B*		
1. The road to development	391 *b* 6.	342
2. The road to development, which consists of the Aids to penetration, etc.	391 *b* 8.	342
3. The threefold advantage	391 *b* 9.	343
IV 8,3 *C*. The distinction of (9, or 18) kinds on the path of development.		*A* xviii 343-346
1. The discrimination is very strong	392 *b*	
2. The path (antidote) is very weak	392 *b* 3.	
3. The discrimination is medium strong	4.	
4. The path is moderately weak	7.	
5. The discrimination is weakly strong	9.	
6. The path is fairly weak	393 *a* 2.	
7. The discrimination is strongly medium	5.	
8. The path is weakly medium	7.	
9. The discrimination is moderately medium	393 *b* 1.	
10. The path is moderately medium	*b* 4.	
11. The discrimination is weakly medium	*b* 9.	
12. The path is strongly medium	394 *a* 2.	
13. The discrimination is fairly weak	6.	
14. The path is weakly strong	8.	

15. The discrimination is moderately medium	*b* 1.	
16. The path is medium strong	*b* 3.	
17. The discrimination is very weak	*b* 7.	
18. The path is very strong		
IV 8,3 *D*. (The mark of enlightenment).		*A* xviii 347-351
1. The implications of 'incalculable', etc.	394 *b* 9.	
2. The mark of the own-being of 'incalculable', etc.	395 *a* 3.	
3. One raises a problem, and explains (these terms) as outpourings of the Tathagata's compassion	395 *a* 8.	
4. The problem raised by the absence of growth and diminution in an inexpressible entity	395 *b* 2.	
5. Its solution	396 *a* 3.	
IV 8,3 *E*.		
I. The simile of the lamp	397 *a* 1.	*A* xix 352
II. The eightfold depth.		*A* xix 353-356

1.	*P* 397 *b* 4	5.	*P* 398 *a* 2
2.	7	6.	5
3.	398 *a* 1	7.	5
4.	2	8.	8

IV, 9. *The sameness of becoming and quietude.* v. 60.

(After he has traversed the paths of a learner, the Bodhisattva now, seeing the identity of defilement and purification, becomes an adept, and requires no further training. The mark of the adept is now elucidated when the Sutra states that a Bodhisattva knows that), because all dharmas are like a dream, becoming and quietude should

not be constructed (as separate realms). The solution of the (various) problems, concerning the non-existence of karma, etc., (which are raised by this attitude, should be understood) as explained (in the Sutra).

IV 9. *P* 398 *b* 7-400 *a* 8. The host of irreversible adepts. *A* xix 356-361

IV, 10. *The utmost urity of the Buddha-field.* v. 61.

The world of living beings is impure, (or imperfect, because it knows hunger, etc.), and so is the world which forms the environment of living beings, (because it contains treeless deserts, etc.). The (twofold) state of (perfect) purity of a Buddhafield (comes about) when (a Bodhisattva) achieves the purity (of those two worlds, by counteracting their imperfections through the supply of food, etc., and through creation of an all-round pleasant environment).

IV 10. *P* 400 *a* 8-404 *b* 5. Then: The story of the Ganges goddess: *P* 404 *b* 5-406 *a* 5. *A* xix 361-365; 365-369.

IV, 11. *The skill in means.* vv. 62-63.

(The Bodhisattva who employs skill in means to perfect his Buddha-field has for his) objective range (the three doors to freedom, i.e. emptiness, the signless and the wishless, which he enters without realising their fruits). The endeavours (which constitute his) skill in means are tenfold, i.e.

1. he (victoriously) overcomes a multitude of enemies,
2. (he dwells) unsupported (by emptiness, etc., as a bird in the sky, and yet he does not fall into the emptiness through leaving his Buddhadharmas incomplete);

3. as (an archer with his arrow hits) what he intends to hit (and can, by shooting up in quick succession one arrow after another, prevent the first arrow from dropping down until he wishes it to do so), (so the Bodhisattva continues to carry out his former vows, which promised help to all beings).

4. (His skill is) marked as uncommon (because it is difficult to postpone emancipation in order not to abandon all beings),

5. it is without attachment (because all dharmas are not apprehended),

6. it is without a basis (because it contemplates the door to freedom which is emptiness),

7. without sign (because no sign is apprehended),

8. without wishes for the future (because none are apprehended);

9. (this skill is) the (specific) token (of irreversibility),

10. (and) it is unlimited (in its objective range, because it ranges over everything).

IV	11.	*P* 406 *a* 5.	*A* xx 370			
	1.	407 *b* 1.	371	6.	*P* 409 *b* 4.	*A* xx 376
	2.		374	7.		377
	3.	408 *a* 7.	375	8.	410 *a* 9	377
	4.		375	9.	410 *b* 7	379
	5.		375	10.	311 *a* 9	380

V. THE FULL UNDERSTANDING AT ITS SUMMIT

V, 1. *Its characteristic.* v. 1.

The characteristics of the Yoga which has reached the Summits, (and which corresponds to the degree of Heat), are considered in twelve ways, beginning with the fact that one looks upon all dharmas, even in a dream, as like a dream.

V 1,1. (*A* Bodhisattva) contemplates all dharmas (even in his dreams) as similar to a dream. *P* 412 *a* 1. *A* xx 380.

2. He does not produce a thought of longing for the level of the Disciples (or of the Pratyekabuddhas, or for anything that belongs to the triple world). *P* 412 *a* 2. *A* 380.

3. He has a vision of the Tathagata (preaching dharma). *P* 412 *a* 3. *A* 380.

4. He has a perception of the wonderworking powers of a Buddha. *P* 412 *a* 7. *A* 381.

5. He aspires to demonstrate the fact that (all) dharmas are similar to a dream. *P* 412 *a* 9. *A* 381.

6. He is determined that his own Buddha-field should contain none of the states of woe. *P* 412 *b* 3. *A* 381.

7. He successfully appeases a conflagration in a city (or village) by the sustaining power of the truthful affirmation (of the fact that he possesses the attributes of an irreversible Bodhisattva). *A* 382.

8. He accomplishes a truthful utterance which induces ghosts, like Yakshas, etc., to go away (after they have taken possession of a human being). *P* 413 *a* 4-416 *b* 4. *A* xx 383-4.

(At this point Haribhadra inserts *P* 413 *b* 5-416 *b* 4= *A* xxi 385-395, as a section dealing with 'Mara's deeds'. These are divided into *a*) (deeds) arising from the assignation of a name (by which the irreversible Bodhisattva shall be known as a Buddha), – weak, medium, strong; *b*) (deeds) arising from (an irreversible Bodhisattva's misconceptions about the) quality of detachment, – weak, medium, strong).

9. He advances courageously on his own initiative to the higher knowledge, and tends the good friends. *P* 416 *b* 4. *A* xxi 395. xxii 396.
10. He trains in perfect wisdom in all manners and ways. *P* 417 *b* 4. *A* xxii 398.
11. He does not settle down in anything. *P* 417 *b* 6. *A* 398.
12. He comes near the enlightenment of a Buddha. *P* 418 *a* 6. *A* 400.

V, 2. *Their growth.* v. 2.

The growth (corresponding to the degree of Summits), consists of 16 points, which begin with the (description of the) merit (which) all the people of Jambudvipa (and of world-systems up to a great trichilicosm) (can gain) from worshipping the Buddhas, and with which (the merit derived from the perfection of wisdom) is compared in many ways.

V 2,1. The growth of the merit (derived from the practice of perfect wisdom) is superior to that which the beings of Jambudvipa, etc., gain from honouring the Tathagatas, etc. *P* 418 *a* 10. *A* xxii 401.
2. In its distinctive own-being the growth consists of attentions to the perfection of wisdom. *P* 419 *a* 5. *A* 404.
3. When one has gained the patient acceptance of what fails to be produced, (one appreciates) the fact that the growth (in perfect wisdom) is pre-eminent (because

therein no one grows and nothing increases). *P* 419 *b* 3. *A* 405.
4. The growth is considered from the point of view that it offers no basis for the apprehension of the real existence of the person who wins enlightenment, or of the dharma which is known to the enlightened. *P* 420 *b* 6. *A* 408.
5. The growth (in perfect wisdom) consists essentially in the (increasing) endowment with wholesome roots (which render the Bodhisattva) superior (to all other beings). *P* 421 *a* 2. *A* xxiii 410. *S* ch. 46. *Ad* ch. 56.
6. This growth (in merit) by its own nature (induces) all the Gods to (reverently) approach (the Bodhisattva). *P* 422 *a* 2. *A* xxiii 414.
7. The growth (in perfect wisdom also enables the Bodhisattva) to overcome all the Maras. *P* 422 *b* 2. *A* xxiv 416.
8. The growth (in perfect wisdom) manifests itself by the fact that a Bodhisattva treats (all other Bodhisattvas) alike, revering them as if they were the Teacher himself. *P* 424 *b* 3. *A* xxiv 422.
9. By its very nature the growth (in perfect wisdom) consists in the perfectly pure training in skill in means. *P* 425 *a* 4, *A* xxv 424, *S* ch. 47. *Ad* ch. 57.
10. This growth is marked by the fact that one has become one who belongs to the clan of the Buddhas. *P* 427 *a* 1. *A* 428.
11. It has for its sig. (the aspiration for) the attainment of the fruit of Buddhahood. *P* 427 *a* 2. *A* 429.
12. Its nature consists in that the states hostile to the perfections (i.e. meanness, immorality, ill-will, laziness, distraction and stupidity) do not arise in the thought (of a Bodhisattva). *P* 427 *a* 6. *A* 430.
13. (This item is omitted by Haribhadra. *P* 427 *a* 8 has: There arises no thought associated with the skandhas, etc.).
14. The growth (in perfect wisdom) comprehends (the growth) of all the perfections, and (the growth in) the

cognition (of perfect wisdom) (puts a stop to the non-cognition, which is the source of all unwholesome dharmas). *P* 427 *b* 2. *A* xxv 431.

15. The growth (in perfect wisdom) implies the acquisition of all the accomplishments, (those of a Disciple as well as those of a Buddha). *P* 427 *b* 6. *A* 431.
16. By its very nature it consists in being near to full enlightenment. *P* 428 *a* 9. *A* 433.

V, 3. *Firm position.* v. 3.

The firm position (corresponding to the degree of Patience) is so called (because one has gained 1. a firm position in) the supreme fulfillement of the dharmas (characteristic) of the three kinds of omniscience, (and 2. a firm position with regard to) the non-abandonment of the welfare of beings.

V 3. *P* 429 *a* 1. *A* xxvi 434. *S* ch. 48. *Ad* ch. 58.

V, 4. *Complete stabilisation of throught.* v. 4.

(The Sutra then says that it is perhaps possible) to measure a Four-Continent world system, or a chiliocosm, or a di-chiliocosm, or a tri-chiliocosm (by comparison with a tip of straw), (but not the abundance of merit derived from the thought of a Bodhisattva who rejoices at the progressive spiritual achievements of a Bodhisattva). By this abundance of its merits has been proclaimed (this complete stabilisation of thought, which corresponds to the degree of Highest mundane dharmas, and which is essentially) a state of meditative trance.

V 4. *P* 429 *a* 7. *A* xxvi 435.

V, 5. *The path of vision* (at its summit).

V, 5*a*. *The two discriminations of the object.* v. 5.

The two (false) discriminations of the object cause objects within their range to appear different from what they are in reality. The one refers to worldly activity, the other to withdrawal from activity, and each should be known as consisting of nine (items).

V, 5*b*. *The two discriminations of the subject.* vv. 6-7.

(The Sutra then) considers the two (false) discriminations of the subject. The one regards beings (or persons) as (real) substantial entities, the second as (merely) nominal entities. The first refers to the common people, the second to the saints. Each one consists of nine items. If the objective reality (of objects) is not so (as it appears to the discriminating mind), then the two (discriminations) of the subject cannot be considered as related to anything. Therefore emptiness is their (true) mark, as far as the existence of the subject is concerned.

V, 5*c*. *The first false discrimination of the object.* vv. 8-9.

The (first) false discrimination of the object, which refers to (the whole of) worldly activity, has been considered in nine ways, with regard to

1. its own-being (as the impossibility of understanding an absolutely isolated object by an absolutely isolated subject),

2. the lineage (insofar as it is not possible to discriminate between the level of a Disciple, that of a Pratyekabuddha, and that of a Bodhisattva who wishes to win full enlightenment),

3. the progress (which leads to) full attainment (insofar as one cannot discriminate the different stages of a path which is just an illusory process);

4. the fact that one is not deceived about the object of cognition (which one sees as a mere illusory appearance, like that of a reflected image).

5. the points to be shunned and antidotes (in that one does not distinguish between what is dear and undear, virtuous and faulty, to be given up or to be taken up),

6. one's own (spiritual) achievements, (which are not apprehended),

7. the (existence of a) doer (in view of the fact that the Bodhisattva is no more an agent than a magical creation of the Tathagata is),

8. the activity (of the agent, which has no separate reality),

9. the actions (of establishing all beings in Nirvana, through skill in means together with) their fruits, (insofar as the actions are performed as if by a machine, which makes no discriminations).

V, 5*d*. *The second discrimination of the object.* vv. 10-12.

The (second) false discrimination (of the object) refers to the alternative of withdrawal from activity, and arises in the minds of the Disciples, etc. It is nine-fold, with regard to:

1. the deficiency in (spiritual) achievement which results when one allows becoming and quietude to fall apart, (whereas the combination of wisdom and compassion should lead to a unification of Nirvana and the samsaric world);

2. the absence of the assistance (given by the good friend and by skill in means, to him who makes such discriminations);

3. the incompleteness of the progress (which fails to produce antidotes to all the coverings of the cognizable),

4. the fact that one goes for help (and instruction) to outsiders (and not to the Tathagata),

5. the fact that one goes back on the program (as outlined in I, 6),

6. (that one is content) with a limited activity, (insofar as one limits oneself to the removal of the covering of the defilements);

7. the differentiation (of one's spiritual achievements, by falsely distinguishing between the first fruit, etc.),

8. the delusions about standing and setting out (which result from one's inability to forsake all the latent tendencies to ignorance),

9. the fact that one should pursue (the knowledge of all modes only) afterwards (should not be discriminated).

V, 5 *e*. *The first false discrimination of the subject.* vv. 13-14.

The first (false discrimination of) the subject (refers to the common people) (and assumes that the self, as a subject, is a real substantial entity. This assumption is both stated and refuted from nine points of view). It should be known with regard to

1. taking hold of and rejection (which are considered both as they actually are and as they conventionally appear),

2. the (act of) attention (to perfect wisdom, which is in reality a non-attention),

3. the adherence to (different things which) belong to the triple world, (in view of the fact that in the true nature of dharma such differences do not exist),

4. the standing place (in view of the fact that emptiness offers no standing place),

5. (all inclinations towards) settling down (in existents and in non-existents) (which are replaced by the refusal to settle down anywhere),

6. the concept of dharmas as (real) entities (which should be given up),

7. attachment (which is unsuitable with regard to the cognition of true reality),

8. (the differences between) the antidotes (which are not in keeping with the identity of their development everywhere),

9. the impairment of his ability to go wherever he wishes to go (as the result of his having rightly understood the true character of perfect wisdom).

V, 5*f*. *The second discrimination of the subject.* vv. 15-16.

The second false discrimination of the subject (refers to the holy persons, and assumes that the self, as a subject, is a conceptual entity. This assumption is both stated and refuted from nine points of view, i.e.) with regard to

1. the not going-forth according to the program (which the Bodhisattva avoids),

2. the accurate determination of what is the path and what is not the path (which is impossible, as implying a difference in attainments),

3. production and stopping, (which are non-existent),

4. the conjunction and disjunction of (all) entities (which is untenable),

5. the standing (on the skandhas, which is devoid of a real support, as with a bird flying in the air);

6. the destruction of the lineage (of the Hinayana, which takes place by the production of the thought of enlightenment),

7. the absence of striving (for enlightenment which does not at all differ from anything else),

8. the absence of a cause (for enlightenment, in ultimate reality),

9. the absence of the apprehension of hostile forces (since no dharma offers a basis for apprehension).

V, 5*g*. *Three reasons for the attainment of full enlightenment.* v. 17.

(The path of vision is connected with three reasons for the attainment of full enlightenment (by others), i.e.)

1. (the establishment) of others in enlightenment (as a result of) the indication (of the path of vision, etc. to them);

2. with that (i.e. enlightenment) as cause (there is) the entrusting (of the perfection of wisdom to others),

3. and, when that (i.e. enlightenment) is uninterruptedly attained, (it acts as) the cause (of abundant development of perfect wisdom), which is marked by an abundance of merit.

V, 5*h*. *The great enlightenment.* v. 18.

One calls enlightenment the two cognitions of the extinction of the taints (i.e. of the coverings of the defilements and of the cognizable) and of their non-production (in the future).

V, 5*i*. *The cognitions of extinction and of non-production.* vv. 19-21.

But these two should be cognized in due order through the absence of extinction and the non-existence of production (in all dharmas). Since the essential original nature (of dharmas) is not (in reality ever) stopped, how could (the force of) the path of vision extinguish that which has been born by way of false discrimination, or how could

it reach (a state of) non-genesis? That (some) others should teach on the one hand the existence of dharmas, and on the other hand the (complete) extinction of the covering from the cognizable on the part of the Teacher (i.e. the Buddha), that surprises me (because the two teachings contradict each other). Nothing should be taken away from it (i.e. from emancipation), nothing should be added to it. It should be seen in its true reality. One who sees the truly real as it truly is, he is liberated.

V, 5*k*. *The accomplishment of the development of the six perfections.* v. 22.

(What is further said about the perfections, i.e.) giving, etc., each one singly, and in their (36) mutual combinations, that belongs to one single (of the 16) moments (of the path of vision), and it is comprised under (the moment of the patient) acceptance (of the cognition of the dharma of suffering) on this path of vision (as it is understood in connection with the full understanding at its summit).

V, 5*l*. *Conditioned co-production.* v. 23.

Having entered on the meditative trance (which is called) "The Lion's Sport", (since he is now free from any fear about any of the two kinds of coverings), he then surveys conditioned co-production, both in direct and in reverse order.

V, 6. *The path of development.*

V, 6*a*. *The crowning assault.* vv. 24-25.

He has gone up the nine attainments (beginning with the first trance), including the attainment of the cessation (of feeling and perception), and he has come (down the same way), with the unconcentrated consciousness, which belongs to the sensuous world, for his terminus (which he includes in his trance through the power of his skill

in means). From the transcending of one, two, three, four, five, six, seven, eight (stations), the attainment of the crowning (and victorious) assault (takes place), which moves incomparably until cessation.

V, 6*b*. *The first discrimination of the object.* vv. 26, 27*a*, *b*.

The first false discrimination of the object has the aspects of endeavour for its range, and (it is considered) with regard to:

1. the condensed (explanation of dharma),
2. the detailed (explanation of dharma),
3. the fact that he is not upheld by the Buddha's aid,

4.-6. the non-existence of the virtuous qualities (which might arise on the three levels of the path, i.e. the path of training, the path of vision and the path of development) (because they cannot take place) in any of the three periods of time, (for the past has ceased to be, the present never really arises, the future is not yet);

7.-9. (and with regard to the cognition) of the threefold good path,

(7. the path of training, which is practised with an understanding of the calm quietude of the skandhas, of their voidness, insignificance and lack of solidity),

(8. the path of vision, where one aspires for emptiness),

(9. the path of development, where one develops emptiness without attachment to separate entities).

V, 6*c*. *The second discrimination of the object.* vv. 27 *c*, *d*-29.

The second (false) discrimination (of the object) on the path of development has the proceeding of thought and its constituents for its range, and it is considered with regard to:

1. the non-production of the thought (of enlightenment) (which is due to deficiencies with regard to the good friend, etc.),

2. the non-attention to the terrace of enlightenment,

3.-4. the attention to the (two) inferior vehicles (because he clings to the methods of Disciples and Pratyekabuddhas),

5. the non-attention to full enlightenment (because one is deficient in the practice of perfect wisdom),

6. the development (of perfect wisdom),

7. the non-development (of perfect wisdom),

8. the reverse of both (i.e. neither development nor non-development),

9. the fact that (its) objective reality is not considered as it really is (because one is inclined to perverted thinking).

V, 6*d*. *The first discrimination of the subject.* vv. 30-31.

The first (discrimination of the) subject should be known

1. as having for its range the conceptual existence of beings (because no real entity can possibly arise);

2. with regard to the conceptual existence of dharmas (which are merely reflected images), and

3. the non-emptiness of the dharmas (which constitute the knowledge of all modes, etc.);

4. as consisting essentially of attachment (to dharmas) (which is counteracted by giving up the attempt to settle down anywhere),

5. and of the investigation (into dharmas) (which leads to an understanding of their non-substantiality);

6. it has further been proclaimed with regard to the effecting of (the exposition of) entities,

7. the (going-forth) on the triad of the vehicles (which results from taking the skandhas as a basis),

8. the non-purity of his acceptance of the offerings (of others, which results from not progressing correctly),

9. and the disturbance of his practices (which results from taking the progress in giving, etc., as a basis).

V, 6*e*. *The second discrimination of the subject.* vv. 32-34.

The second (discrimination of the subject), connected with the path of development is (considered) as a point to be shunned and should be opposed by that (path of development). It has for its cause and objective range the fact that beings are considered as conceptual (or nominal) entities. It is considered in nine ways, with regard to the bewilderment about

1.-3. the threefold covering which covers the three kinds of omniscience, taken in due order (i.e. 1. the knowledge of all modes, 2. the knowledge of the paths, and 3. all-knowledge, and which results from non-comprehension, respectively, of all modes, of all the paths, of all entities);

4. the (conditions governing the) path of quietude,

5. the conjunction with and the disjunction from, Suchness, (the reality-limit, the Dharma-element, dharmas and skandhas, which are both inapplicable),

6. the absence of a state of sameness (when one can be interrupted by Mara, owing to not understanding his works),

7. the truths of Ill (origination, stopping and path),

8. the essential nature of the defilements,

9. and, last of all, the (conditions which govern the existence of) non-duality, (because one has not understood that it consists in the absence of both object and subject).

V, 6*f*. *The achievement of a virtuous condition.* vv. 35-36.

When these calamities (i.e. the four discriminations) have become extinct, he is like one who at long last has regained his breath. As the rivers (feed) the great ocean, so all the accomplishments of the virtuous qualities (derived from all the three vehicles), which effect all the (possible) kinds of happiness in the world of living beings, from all sides sustain that great being, who, to his heart's content is in possession of their fruits.

V 5 *a*.	1.	*P* 430 *a* 2.	*A* xxvi 436			
	2.	4.	437			
V 5 *b*.	1.		437			
	2.	431 *b*	438			
V 5 *c*.	1.	433 *b*	438	6.	*P* 436 *a* 3.	442
	2.	435 *b* 5.	441	7.	436 *a* 4.	442
	3.	*b* 7.	441	8.	*a* 6.	443
	4.	*b* 9.	442	9.	*a* 8.	443
	4.	436 *a* 2.	442			

At this point *P*, which in general follows the sequence of *S* and *A*, carries out a substantial re-arrangement of the material. V, 5*d*-*f* are obtained by transferring here the contents of *S* ch. 63, fol. 209 *b* 2-254 *a* 7, to which nothing corresponds in *A*.

V 5 *d*. *P* 436 *b* 1-439 *a* 3

V 5 *e*. *P* 439 *a* 3-442 *b*

V 5 *f*. *P* 442 *b*-445 *a* 7

V 5 *g*. 1. *P* 445 *a* 7. *A* xxvii 454. *S* ch. 50. *Ad* ch. 60.

V 5 *g*. 2. *a*. Introduction. *P* 447 *a* 4. *A* xxviii 459

b. The entrusting in connection with the Tathagata. Weak, medium, strong. *A* 460.

c. The entrusting in connection with the Bodhisattva. Weak, medium, strong. *A* 463.

3. *P* 449 *a* 4. *A* 464-464 *a*.

V 5 *h*. The great enlightenment.

1. The great enlightenment consisting in the cognitions of extinction and of non-production. *P* 450 *b*. *A* xxviii 466.

2. The reason for being confirmed in one's trust in the full enlightenment of the Teacher. *P* 451 *a* 4.

V 5 *i*. The cognitions of extinction and of non-production. *P* 451 *b* 2. *A* xxviii 468. *S* ch. 51, *Ad* ch. 61

V 5 *k*. The accomplishment of the development of the six perfections (so *H* 886,23. No separate name in *P*). *P* 454 *a*-463 *a*.

V 5 *l*. (Conditioned co-production). The last of the 36 combinations (of V 5 *k*) is: "the Bodhisattva who has stood in the perfection of wisdom, and who acquires the perfection of meditation - it is he who wins the meditative trance which is the 'Lion's Sport'". *P* 463 *a*-464 *a* 5.

V 6 *a*. *P* 464 *a* 5.

b. *P* 465 *b* 1-469 *a* 5. *S* ch. 53, *Ad*. ch. 63.

c. *P* 469 *a* 5-469 *b* 4.

d. *P* 469 *b* 4-475 *b* 5.

e. *P* 475 *b* 5-479 *b*

f. *P* 479 *b*

V, 7. *The unimpeded concentration.* vv. 37-39 *c*.

One compares the merit (derived) from having established people in a tri-chiliocosm in the accomplishment of the spiritual achievements (open to) Disciples and Pratyekabuddhas, and in the Bodhisattva's definite way of certain salvation, (and one considers that) through the abundance of the merit (there arises) the unimpeded concentration, which takes place immediately previous to the winning of Buddhahood, (which in its turn is identical with) the knowledge of all modes. The objective support of this (state of meditative trance) is the non-existence (of all dharmas), mindfulness is taught as its decisive (condition), and the state of quiescence is its aspect.

V 7. *P* 479 *b* 2-482 *b* 5.

V, 8. *The sixteen Errors.* vv. 39 *d*-42.

(The Sutra then) considers the Errors, referring to the knowledge of all modes, which are 16 on the part of the theoreticians who utter disputations and talk with regard to

1. the genesis of the objective support, and
2. the accurate determination of its own-being;
3. the cognition of the knowledge of all modes,
4. ultimate and conventional truth,
5. the endeavours (or practices of a Bodhisattva),

6.-8. the three jewels (6. the Buddha, 7. the Dharma, 8. the Samgha),

9. skill in means,
10. the re-union of the Sage,
11. the perverted views,
12. the path,
13. points to be shunned, and
14. antidotes,
15. the marks (of dharmas),
16. the development (of the perfection of wisdom).

V 8,1. *P* 482 *b*
2. 483 *a* 6
3. 484 *a* 3
4. *b* 5
5. *b* 9

S ch. 55. *Ad* ch. 65
6. 485 *b* 1
7. *b* 3
8. *b* 7
9. *P* 488 *a* 1
10. 491 *b* 4
11. *b* 9
12. 493 *b* 6
13. 496 *a* 3
14.
15. 497 *a* 7
16. 498 *a* 7-503 *a*

VI. THE GRADUAL RE-UNION

The gradual activity is (then) considered by way of

1. (the perfection of) giving,
(2. the perfection of morality,
3. the perfection of patience,
4. the perfection of vigour,
5. the perfection of meditation,
6. the perfection of) wisdom;
7. the recollection of the Buddha,
(8. the recollection of the Dharma,
9. the recollection of the Samgha,
10. the recollection of morality,
11. the recollection of renunciation,
12. the recollection of deities), and
13. the fact that (all) dharmas have non-existence for own-being.

VI. Gradual re-union in general *P* 503 *a* 3

VI 1. *P* 503 *b* 1
2. *b* 8
3. 504 *a* 4
4. 504 *b*
5. 504 *b*
6. 505 *a* 4
7. *P* 505 *b* 1
8. 506 *a*
9. 506 *b*
10. 506 *b*
11. 506 *b*
12. 507 *a* 1
13. 507 *b* 1

VII. THE SINGLE-INSTANTANEOUS RE-UNION.

1. *With regard to all dharmas without outflows the karma-result of which has not yet matured.* (vv. 1-2).

The Sage's single-instantaneous understanding should be known (as arising) from (a single-instantaneous cognition of the perfections, i.e.) of giving, etc. (which has for its object) the combination one by one of all (dharmas) without outflows, (beginning with the perfections, and ending with the 80 minor characteristics). Just as, when a machine for raising water from a well is driven along by a man at just one point, it is simultaneously moved along in its totality; so also (this cognition which) in one single instant (cognizes one single dharma without outflows faces at the same time all dharmas without outflows).

2. *With regard to all dharmas without outflows, which have reached the state where their karma-result has matured.* (v. 3).

When (the Bodhisattva has reached) the condition where the karma-result (of his dharmas without outflows) has matured, and when he consists entirely of bright elements, then there has been born the cognition which in one single instant (cognizes all dharmas without outflows which have reached maturity), and that is the perfection of wisdom.

3. *The single-instantaneous re-union which sees all dharmas as devoid of marks.* (v. 4).

After, in the course of his practice of (the six perfections), giving, etc., he has established (the firm conviction that) (all the) dharmas (which constitute the practice of the perfections) are (all equally) like a dream, he (finally) discovers the absence of (separate) marks in (all) dharmas in one single instant.

4. *The single-instantaneous re-union which sees the mark of non-duality in all dharmas.* (v. 5).

When he (habitually) does not even view as two separate items (that which appears to him as an object in) a dream and the (subjective) act of seeing it, then he (finally) sees the truly real non-duality of (all) dharmas in one single instant.

VII *a*. The single-instantaneous re-union in general. *P* 509 *b* 3.
VII 1. *P* 509 *b* 6.
2. 515 *b* 9.
3. 517 *a* 1. *S* ch. 62. *Ad* ch. 72.
4. 521 *b* 9.

VIII. THE DHARMA-BODY

VIII, 1. *The Substantial Body*. (v. 1).

Those who have attained a state of purity in every respect, and (all) the dharmas without outflows, theirs is the Substantial Body of the Sage. Its essential nature has the following marks:

VIII 1. *P* 532 *a-b*. *S* –. *Ad* –.

VIII, 2. *The Dharma-body*. (vv. 2-11).

(The 21 features of the Dharma-body. vv. 2-6).

The Dharma-body has been described as (associated with):

1. The (37) wings to enlightenment (beginning with the pillars of mindfulness, and ending with the eightfold path),
2. the (four) Unlimited,
3. the (eight) emancipations,
4. the nine successive attainments,
5. the ten Devices,
6. the bases of overcoming, divided into eight kinds,
7. (the meditative trance) which appeases (the arising of the defilements in others),
8. the cognition which results from resolve,
9. the (six) superknowledges,
10. the (four) analytical knowledges,

11. the four kinds of all-round purity,
12. the ten sovereignties,
13. the ten powers,
14. the four grounds of self-confidence,
15. the (three) ways in which (the Tathagata) has nothing to hide,
16. the threefold mindful equanimity,
17. a nature which is never bewildered (when helping people),
18. the uprooting of the residues (of the defilements),
19. the great compassion for people,
20. the eighteen dharmas which are said to be special to the Sage,
21. the knowledge of all modes.

(VIII, 2,7. The concentration which appeases. v. 7).

(The meditative trance) which appeases (the arising of the defilements in others consists) with the Disciples (in that) they avoid the (generation of) defilements in people (on the occasion of their) being seen by them. On the other hand the Jina's (meditative trance) which appeases (the defilements of others) (is distinguished) by the (complete) annihilation of the stream of (all) those defilements, on the occasion of their (entering) into a village, etc.

(VIII, 2,8. The cognition which results from resolve). (v. 8).

The following are regarded as (the special features, not found among the Disciples, of) the Buddha's cognition which results from resolve: it does not turn towards an (external) object, it is free from attachment, unobstructed, abides for ever, and is able to solve all questions.

(The work of the Dharma-body. vv. 9-11).

As the cause (of the factors of perfection in the converts) come to maturity, He manifests himself (in his great compassion) at that place, wherever and whenever his help is needed. (But where the cause is absent, there the fruit cannot appear). For as, even though the Raingod may (send) rain, a rotten seed cannot grow up (into rice, etc.); so also, even though the Buddhas have sprung up, the unworthy are unable to gain (spiritual) benefits from them. From the abundance of his activity the Buddha is thus described as 'all-pervading', and, because he never becomes extinguished, he is also declared to be 'eternal'.

VIII 2. *P* 523 *b*. *S* ch. 63. *Ad* ch. 73.

VIII, 3. *The Enjoyment-Body.*

(Definition. v. 12)

The (body of) the Sage which possesses the 32 marks and the 80 minor characteristics is considered as his Enjoyment-Body, because it enjoys the happiness of the (dharma of the) great vehicle.

(The 32 marks of the superman). (vv. 13-17).

The 32 marks (of the Lord Buddha) are as follows:

1. He has, stamped on his hands and feet, lines depicting a wheel;
2. his feet (are well-planted like those of) a tortoise;
3. webs join the fingers and toes on his hands and feet;
4. his hands and feet are tender and soft;
5. his body has seven protuberances;

6. his toes and fingers are long;
7. he has broad heels;
8. his body is tall and straight;
9. his ankle-joints are inconspicuous;
10. the hairs on his body point upwards;
11. his shanks resemble those of the antelope;
12. his arms are long and powerful;
13. his sexual organ is covered by a sheath;
14. his skin has a golden hue, (and)
15. is very delicate;
16. the hairs on his body are well-grown, each one singly by itself, and they curl to the right;
17. his face is adorned with a hair-tuft (between the eye-brows);
18. his trunk is like that of a lion;
19. his shoulders are gently curved;
20. the flesh in between his shoulder-blades is compact;
21. (even things which) taste disagreeably appear to him as having a very fine taste;
22. his figure has a circumference like that of the (stately) fig tree;
23. on his head there is a cowl;
24. his tongue is long and slender;
25. he has a divine voice, and
26. jaws like a lion;
27. his teeth are very white,
28. equal in size,
29. without any gaps (between them),
30. no less than 40 in number;
31. his eyes are dark-blue, and
32. his eye-lashes are like those of a magnificent cow.

(The causes of the first ten marks). (vv. 18-20).

One who accomplishes the cause of any of these marks, he comes to its full possession through the fulfillment of each of them. The causes which accomplish the marks are these, according to the Sutra:

(1) The following after the preceptor, etc.,

(2) firmness with regard to (taking up) the (moral) restraints;

(3) the cultivation of the (four) means of conversion;

(4) (5) the gift of sublime things;

(6) (7) (8) freedom from murder;

(9) the undertaking of (the practice of) wholesome (dharmas),

(10) their growth,

and so on (for the remaining 22 marks).

(The 80 minor characteristics of the superman). (vv. 21-32).

The minor characteristics of the Buddha are enumerated as follows:

1. The Sage's nails are copper-coloured, 2. glossy, and 3. elevated;

4. his toes and fingers are rounded, 5. compact, and 6. tapering;

7. his veins do not bulge out, and 8. they are free from knots;

9. his ankle-bones do not bulge out;

10. his two feet are equal (in size);

11. he walks with the stride of a lion, 12. of an elephant, 13. of a goose, (or) 14. of a lordly bull;

15. he walks while turning to the right, 16. elegantly, and 17. upright;

18. his limbs are well-rounded, 19. smooth, 20. slender, 21. clean, 22. soft, and 23. pure;

24. his genitals are fully developed;

25. his knee-orbs are large and beautiful;

26. he walks at an even pace;

27. his eyes are pure;

28. his body is (fresh and delicate) like that of a beautiful youth, 29. unimpaired (by any defect), 30. with prominences, 31. firm and solid;

32. his limbs are well-proportioned;

33. the pure light (which emanates from his body) dispels the darkness;

34. his belly is round, 35. smooth, 36. unmarred, 37. and it does not hang down;

38. his navel is deep, and 39, twisted to the right;

40. from all sides he is beautiful to behold, and 41. his habits are clean;

42. his body is free from black moles;

43. his hands are soft like cotton-wool;

44. the lines on his hands are fresh, 45. deep, and 46. extensive;

47. his face is not too long;

48. his lips are (red) like the Bimba berry;

49. his tongue is supple, 50. slender, and 51. red (like copper);

52. his voice is (deep) like thunder, (and) 53. the sound of his voice is sweet and soft;

54. his eye-teeth are round, 55. sharp, 56. very white, 57. equal (in size) and 58. regular;

59. his nose is prominent;

60. his eyes are very clear, and 61. large;

62. his eye-lashes are well-developed;

63. his eyes are (white and dark-blue) like the petals of the (blue) lotus;

64. his eye-brows are extensive, 65. smooth, 66. quite glossy, 67. with hairs of equal length;

68. his arms are long and muscular;

69. the two ears are equal (in size), and 70. (his ability to hear) is not impaired in any way;

71. his forehead is unwrinkled, (and) 72. broad;

73. his head is large;

74. the hair of his head is (as dark) as a black bee, 75. thick, 76. smooth, 77. not shaggy, 78. not rough, 79. with a fragrant smell which captivates the hearts of men;

80. (he has) the Śrīvatsa sign and the Svastika (on the palms of his hands and the soles of his feet).

VIII 3. *P* 531 *a* 1.

VIII, 4. *The Transformation-Body*. (v. 33).
The Transformation-body of the Sage is that (body) by which (in the shape of Śākyamuni, etc.) he effects without interruption his various benefits to the world (of living beings) until the end of (samsaric) becoming.

VIII 4. *P* 536 *b* 4.

VIII, 5. *The functions of the Dharma-body*. (vv. 34-40).
Thereupon (the Sutra) considers his activity (i.e. that of the Dharma-body which acts by means of the Transformation-body, and) which (goes on) without interruption as long as the samsaric world lasts. This work of the Dharma-body has been considered in 27 ways:

1. (He performs) the activity which appeases the (five different) places of rebirth (i.e. *a*) the hells, *b*) the

world of animals, *c*) the world of Yama, *d*) the world of the Devas, *e*) the world of men);

He enters on

2. the fourfold means of conversion;

3. the understanding of defilement and purification, (and of)

4. the true character of (his work for) the weal of beings, (which is carried out in the absence of truly real beings);

5. (the practice of) the six perfections;

6. the Buddha-path (which consists of the 10 paths of wholesome action);

7. (the practice of the insight into) the emptiness of the essential nature (of all dharmas),

8. (and of their) non-duality;

9. (the cognition of all dharmas) as (being merely) conventional symbols;

10. (the insight into) the absence of a basis in all dharmas;

11. the maturing of living beings (through his skill in means);

12. the path of a Bodhisattva (as distinct from that of the Disciples);

13. (the systematic effort to) block (all) inclination (to make realistic assumptions);

14. the attainment of enlightenment;

15. (a residence in various) pure Buddha-fields;

16. (the condition where, as tied to one more birth only, he is) bound to (win enlightenment soon);

17. (working) the weal of countless beings;

18. the virtuous acts which consist in tending, etc., the Buddhas;

19. the limbs of enlightenment;

20. (a condition where the fruits of his) deeds are never lost;

21. the vision of the true reality (of all the data of experience);

22. the forsaking of (all) the perverted views, and

23. (the cognition by which he knows) the method (which allows him to forsake the perverted views assuming) the absence of entities;

24. a state of complete purity,

25. the equipment (which results from his pure condition);

26. the comprehension of the non-distinction between Conditioned and Unconditioned; and (finally he enters on)

27. Nirvana.

VIII 5,1 *a*.	*P* 526 *b*		
1 *b*.	527 *a*		
1 *c*.	527 *b*		
1 *d*.	527 *b*		
1 *e*.	528 *a* 2.		
2.			
3.			
4.	546 *b* 6.		
5.	547 *b* 2.		
6.	8.		
7.	548 *b* 4.	*S* ch. 65.	*Ad* ch. 75
8.	553 *b* 4.		
9.	557 *b* 2.		
10.	558 *a* 7.	*S* ch. 66.	*Ad* ch. 76
11.	560 *a* 5.		
12.	561 *b* 5.		
13.	566 *a* 2.		

14.	567 *a* 9.		
15.	568 *a* 1.		
16.	570 *b* 7.	*S* ch. 68.	*Ad* ch. 78
17.	572 *a* 6.		
18.	*b* 3.		
19.	575 *a* 2.		
20.	*b* 6.	*S* ch. 69.	*Ad* ch. 79
21.	577 *a* 4.		
22.	578 *a* 5.		
23.	584 *b* 2.		
24.	586 *a* 3.	*S* ch. 71.	*Ad* ch. 82
25.	586 *a*		
26.	592 *a* 5.		
27.	593 *a* 9-593 *b*.		

IX. SUMMARY OF THE EIGHT ABHISAMAYAS. vv. 1-2.

In one way, the meaning can be summed up under six headings: i.e.

1. (the description of the distinctive) marks (of the three kinds of omniscience) (= I-III);
2. the endeavour (or the practical training in the development of the three forms of omniscience) (= IV),
3. the culminating point (of the training in the triple omniscience) (= V),
4. (the meditation on the elements which in) gradual succession (constitute the path of training in the triple omniscience) (= VI),
5. the final conclusion (of the training in the triple omniscience) (= VII); and
6. the reward (of the training) (= VIII).

In another way, the meaning can be summed up under three headings:

1. The three ranges (of the three kinds of omniscience) (= I-III);
2. the four kinds of endeavour which are the cause (of the attainment of re-union) (= IV-VII);
3. and the fruit (of the endeavour; which is) the Dharma-body with its work (= VIII).

VOCABULARY

A.

akaniṣṭha-ga I 23, *'og min 'gro* one who has gone up to the Akanishtha Gods = *akaniṣṭha-paramaḥ H*

a-kalpatva III 14, *mi rtog ñid* absence of thought-construction

a-kalpanā IV 60, *mi rtog-pa* should not be constructed, *avikalpaḥ samatā-ātmakaḥ H*

a-kāṅkṣaṇa IV 41, *som ñi med* no hesitation

a-kāra I 23, *byed min* without effort = *anabhisaṃskāra-parinirvāyin H*

a-kṛtakatva IV 20, *byed med* the fact that has not been made an agent.

a-kopanā IV 18, *rnam-par 'khrug med* undisturbed = *avikopana H*

a-kauṭilya IV 43, *gya gyu med* no crookedness

akṣa I 67, *dbaṅ-po* faculties (*akṣa-jñāna=divya-cakṣuṣo niṣpattiḥ H*)

akṣa-ga IV 21, *mṅon sum mdzad* show up = *darśaka H*

a-kṣaṇa IV 40, *mi dal* inauspicious rebirth

a-kṣata VIII 25, *ma rñoṅs* unmarred = *abhagna H*

a-kṣaya IV 15, *mi zad-pa* non-extinction